N.C.U. & W. Pool
Library No

THE DOCTRINES

AND

DISCIPLINE

OF THE

METHODIST EPISCOPAL CHURCH.

1868.

WITH AN APPENDIX.

NEW YORK:
CARLTON & LANAHAN
CINCINNATI:
HITCHCOCK & WALDEN.
1869.

Entered according to Act of Congress, in the year 1868, by

CARLTON & LANAHAN,

in the Clerk's Office of the District Court of the United States for the Southern District of New York.

TO THE MEMBERS

OF THE

METHODIST EPISCOPAL CHURCH.

DEARLY BELOVED BRETHREN,—We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness: followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people."*

In the year 1766, Philip Embury, a Local Preacher of our society from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time Robert Strawbridge, a Local Preacher from Ireland, settled in Frederick County, in the State of Maryland, and, preaching

* These are the words of the Messrs. Wesley themselves.

there, formed some societies. The first Methodist Church was built in New York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist Preachers on the continent. In the latter end of the year 1771 Francis Asbury and Richard Wright of the same order came over.

We believe that God's design in raising up the preachers called Methodists in America, was to reform the continent and spread Scripture holiness over these lands. As a proof hereof we have seen since that time a great and glorious work of God from New York through New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia, as also of late to the extremities of the Western and Eastern States.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern Churches.

We wish to see this little publication in the house of every Methodist, and the more so as it contains the Articles of Religion, maintained more or less, in

part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole.

You ought, next to the word of God, to procure the articles and canons of the Church to which you belong.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

THOMAS A. MORRIS,
EDMUND S. JANES,
LEVI SCOTT,
MATTHEW SIMPSON,
OSMON C. BAKER,
EDWARD R. AMES,
DAVIS W. CLARK,
EDWARD THOMSON,
CALVIN KINGSLEY.

CONTENTS.

PART I.

ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.

ORIGIN, ARTICLES, AND GENERAL RULES.

SECTION 1. Origin of the Methodist Episcopal Church.....Page 13
SECTION 2. Articles of Religion..... 14
SECTION 3. The General Rules..... 23
SECTION 4. Slavery 26
SECTION 5. Baptism 27
SECTION 6. The Lord's Supper..... 27
SECTION 7. Rules relating to Marriage 27
SECTION 8. Rules concerning Dress..... 28

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

SECTION 1. Of Receiving Members into the Church 29
SECTION 2. The Relation of Baptized Children to the Church... 30

CHAPTER III.

MEANS OF GRACE.

SECTION 1. Public Worship..... 32
SECTION 2. The Spirit and Truth of Singing 33
SECTION 3. Class-meetings..... 33

PART II.

GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE CONFERENCES.

SECTION 1. The General Conference.....Page 35
SECTION 2. The Annual Conferences..... 37
SECTION 3. The Quarterly Conferences..... 40.

CHAPTER II.

THE MINISTRY.

SECTION 1. The Examination of those who think they are moved by the Holy Ghost to Preach..... 45
SECTION 2. Rules for a Preacher's Conduct..... 45
SECTION 3. The Duty of Preachers to God, themselves, and one another..... 47
SECTION 4. The Necessity of Union among ourselves..... 50
SECTION 5. How we can employ our Time profitably when not Traveling, or engaged in Public Exercises..... 50
SECTION 6. Of our Deportment at the Conferences..... 51
SECTION 7. The Matter and Manner of Preaching..... 52
SECTION 8. Rules by which we should continue or desist from Preaching at any Place..... 52
SECTION 9. Visiting from House to House, guarding against those things that are so common to Professors, and enforcing Practical Religion..... 53
SECTION 10. The Method of receiving Traveling Preachers on Trial..... 57
SECTION 11. Manner of receiving Traveling Preachers into Full Connection..... 58
SECTION 12. Reception of Ministers from any branch of the Methodist Church and from other Evangelical Churches... 60
SECTION 13. The Election of Bishops, and their Duty..... 61
SECTION 14. Presiding Elders, and their Duty..... 64
SECTION 15. The Election of Traveling Elders, and their Duty.. 66

SECTION 16. The Election of Traveling Deacons, and their Duty.....Page 67
SECTION 17. The Duties of those who have the Charge of Circuits or Stations 67
SECTION 18. Supernumerary and Superannuated Preachers..... 73
SECTION 19. General Directions concerning Local Preachers ... 74
SECTION 20. Local Preachers, and their Ordination 76
SECTION 21. Exhorters..... 76

CHAPTER III.

STEWARDS.

Qualifications, Appointment, and Duties of Stewards..... 78

PART III.

ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

BRINGING MINISTERS AND MEMBERS TO TRIAL AND THE SETTLEMENT OF DISPUTES.

SECTION 1. The Trial of a Bishop 80
SECTION 2. The Method of proceeding against accused Traveling Ministers or Preachers..... 81
SECTION 3. Proceedings against Preachers on Trial..... 84
SECTION 4. The Trial of Local Preachers 84
SECTION 5. Trial of an Accused Member 85

CHAPTER II.

TRIALS OF APPEALS.

SECTION 1. Appeals of Traveling Ministers or Preachers..... 89
SECTION 2. Appeals of Local Preachers..... 90
SECTION 3. Appeals of Members..... 91

CHAPTER III.

RESTORATION OF CREDENTIALS OF ORDINATION.

SECTION 1. Credentials of those who have been Traveling Preachers.....Page 92
SECTION 2. Credentials of Local Preachers..... 92

PART IV.

THE RITUAL.

I. THE ORDER OF BAPTISM:
1. The Ministration of Baptism to Infants..... 93
2. The Ministration of Baptism to such as are of Riper Years. 103
II. RECEPTION OF MEMBERS:
Form for receiving Persons into the Church after Probation.. 113
III. THE LORD'S SUPPER:
The Order for the Administration of the Lord's Supper..... 119
IV. FORM OF SOLEMNIZATION OF MATRIMONY..... 135
V. ORDER FOR THE BURIAL OF THE DEAD..... 145
VI. FORMS OF ORDINATION:
1. The Form of Consecrating Bishops..... 159
2. The Form of Ordaining Elders..... 177
3. The Form of Ordaining Deacons 198
VII. LAYING A CORNER-STONE:
Form for Laying the Corner-Stone of a Church..... 207
VIII. FORM FOR THE DEDICATION OF A CHURCH..... 219

PART V.

EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

SECTION 1. Education 232
SECTION 2. Sunday-schools and the Instruction of Children.... 233

SECTION 3. The Support of Missions ..... Page 235
SECTION 4. Church Extension 239
SECTION 5. Printing and Circulation of Religious Tracts 241
SECTION 6. Printing and Circulating Books, Tracts, and Periodicals 242
SECTION 7. The Chartered Fund 249

PART VI.

TEMPORAL ECONOMY.

CHAPTER I.

SUPPORT OF MINISTERS.

SECTION 1. The Support of Bishops and the families of deceased Bishops 251
SECTION 2. The Presiding Elder's Support 251
SECTION 3. Support of Ministers and Preachers 252
SECTION 4. The Support of Superannuated Preachers 253
SECTION 5. Local Preachers to have an Allowance in certain Cases 253

CHAPTER II.

RAISING SUPPLIES—PARSONAGES.

SECTION 1. Methods for raising Annual Supplies, for the Propagation of the Gospel, and making up the Allowance of Preachers 255
SECTION 2. Building and renting Houses for the use of Traveling Preachers 256

CHAPTER III.

CHURCHES AND CHURCH PROPERTY.

SECTION 1. Building Churches 258
SECTION 2. Trustees—their Appointment, Duties, and Responsibilities 259

SECTION 3. Form for Conveyance of Church Property.....Page 261
SECTION 4. Trusteeship..... 262

CHAPTER IV.

BOUNDARIES.

SECTION 1. Boundaries of the Annual Conferences..... 264

APPENDIX.

Orders and Resolutions of the General Conference..... 277
Form of a Constitution for a Sunday-school Society..... 295
General Missionary and Church Extension Committees..... 296
Book Committee..... 297
Course of Study..... 299

DOCTRINES AND DISCIPLINE

OF THE

METHODIST EPISCOPAL CHURCH.

PART I.

ORIGIN, DOCTRINES, AND RULES.

CHAPTER I.

ORIGIN, ARTICLES, AND GENERAL RULES.

SECTION I.

Origin of the Methodist Episcopal Church.

THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian Sacraments, as several of the clergy had forsaken their Churches, requested the late Rev. *John Wesley* to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of Church government to any other, he solemnly set apart, by the impo-

sition of his hands and prayer, one of them, namely, *Thomas Coke*, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist Society in America, for the same episcopal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

Articles of Religion.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and man-

hood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,

Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or the Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less:

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwith-

standing, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshiping and adoration as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and

grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi, 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

SECTION III.

The General Rules.

THE NATURE, DESIGN, AND GENERAL RULES OF OUR UNITED SOCIETIES.

(1) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than "*a company of men* having the form and seeking the power of *godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the leader*. It is his duty,

Duty of leaders.

I. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, Church, and poor.*

II. To meet the ministers and the stewards of the Society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

Only condition.

(4) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

I. Avoiding evil.

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling.

The *buying or selling goods that have not paid the duty.*

* This part refers to towns and cities; where the poor are generally numerous, and Church expenses considerable.

The *giving or taking things on usury*, that is, unlawful interest.

Uncharitable or *unprofitable* conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The *putting on of gold and costly apparel.*

The *taking such diversions* as cannot be used in the name of the Lord Jesus.

The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

II. Doing good.

Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the Gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

III. Observing the Ordinances.

Thirdly, By attending upon all the ordinances of God; such are,

The public worship of God.

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures: and

Fasting or abstinence.

(7) These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION IV.

Slavery.

Quest. What shall be done for the extirpation of the evil of slavery?

Answ. We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our Preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

SECTION V.

Baptism.

1. Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.

2. We will on no account whatever make a charge for administering baptism, or for burying the dead.

SECTION VI.

The Lord's Supper.

Quest. Are there any directions to be given concerning the administration of the Lord's Supper?

Answ. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

SECTION VII.

Rules relating to Marriage.

Quest. 1. Do we observe any evil which has prevailed in our Church with respect to marriage?

Answ. Many of our members have married with *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

Quest. 2. What can be done to discourage this?

Answ. 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi, 14.

2. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

Quest. 3. Ought any woman to marry without the consent of her parents?

Answ. In general she ought not. Yet there may be exceptions. For if, 1. A woman believe it to be her duty to marry: if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

SECTION VIII.

Rules concerning Dress.

Quest. Should we insist on the rules concerning dress?

Answ. By all means. This is no time to encourage superfluity in dress. Therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array." 1 Tim. ii, 9.

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

SECTION I.

Of receiving Members into the Church.

Quest. 1. How shall we prevent improper persons from insinuating themselves into the Church?

Reception of Members.

Answ. 1. *Let no one be received into the Church until such person has been at least six months on trial, and has been recommended by the Leaders' and Stewards' Meeting, or where no such meeting is held, by the Leader, and has been baptized; and shall, on examination by the minister in charge before the Church, give satisfactory assurances both of the correctness of his faith, and his willingness to observe and keep the rules of the Church.** Nevertheless, if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.

Members from other Orthodox Churches.

2. Let none be admitted on trial, except they are well recommended by one you know, or until they have met twice or thrice in class.

Whom received.

3. Read the rules to them the first time they meet.

Quest. 2. How shall we be more exact in receiving and excluding members?

Answ. The Preacher in charge shall, at every Quarterly Meeting, read the names of those that are received into the Church, and also those that are excluded therefrom.

Official Report.

* Persons baptized in infancy must publicly assent, before the Church, to the Baptismal Covenant. [See page 31, answer 3.—ED.]

SECTION II.

The Relation of Baptized Children to the Church.

Quest. 1. Are all young children entitled to baptism?

Entitled to Baptism.

Answ. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a

Religious Instruction.

course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

Quest. 2. What is the relation of baptized children to the Church?

Answ. We regard all children who have been baptized as

Covenant Relation.

placed in visible covenant relation to God, and under the special care and supervision of the Church.

Quest. 3. What shall be done for the baptized children of our Church?

Registry of Names.

Answ. 1. The Preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

Organized into Classes.

2. The Preacher in charge shall organize the baptized children of the Church, at the age of ten years or younger, into classes, and appoint suitable Leaders, (male or female,) whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them "wise unto salvation;" urge them to give regular attendance upon the means of grace; advise, exhort,

and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience; *Provided*, that children unbaptized are not to be excluded from these classes.

3. Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our Church, on the recommendation of a Leader with whom they have met at least six months in class, by publicly assenting before the Church to the baptismal covenant, and also the usual questions on doctrines and discipline.

How admitted to full Membership.

4. Whenever a baptized child shall by orphanage or otherwise become deprived of Christian guardianship, the Preacher in charge shall ascertain and report to the Leaders' and Stewards' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

Orphans.

CHAPTER III.

MEANS OF GRACE.

SECTION I.

Public Worship.

Quest. What directions shall be given for the establishment of uniformity in public worship among us on the Lord's day?

Morning Service.

Answ. 1. Let the morning service consist of singing, prayer, the reading of a lesson from the Old Testament, and another from the New, and preaching.

Evening Service.

2. Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, and preaching.

3. On the days of administering the sacrament of the Lord's Supper, the reading of the Scripture lessons may be omitted.

Ritual to be used.

4. In administering the sacraments, and in the burial of the dead, let our form of Ritual invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a Doxology be sung at the conclusion of each service, and the Apostolic Benediction be invariably used in dismissing the congregation.

Responses.

5. Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our Ritual.

Meeting Society.

6. Let the Society be met, wherever it is practicable, on the Sabbath day.

SECTION II.

The Spirit and Truth of Singing.

Quest. How shall we guard against formality in singing?

Ansic. 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses. Hymns

2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow. Tune.

3. In every Society let due attention be given to the cultivation of sacred music. Sacred Music.

4. Should the Preacher in charge desire it, let the Quarterly Conference appoint annually a Committee of three or more, who, co-operating with him, shall regulate all matters relating to this part of divine worship. Committee on Singing.

5. As singing is a part of Divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only. Congregational Singing.

SECTION III.

Class-meetings.

Quest. 1. How may the Leaders of classes be rendered more useful?

Ansic. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time. Method of meeting a Class.

2. Let each Leader carefully inquire how every soul of his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with those who have the charge of their circuits frequently and freely.

Quest. 2. Can any thing more be done in order to make the Class-meetings lively and profitable?

To make Class-meetings Profitable.

Answ. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

3. Let us observe which Leaders are the most useful; and let these meet the other classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

Leaders' Course of Study.

5. Let the Leaders be directed to such a course of Reading and Study as shall best qualify them for their work, especially let such books be recommended as will tend to increase their knowledge of the Scriptures, and make them familiar with those passages best adapted to Christian influence. Whenever practicable, let the preachers examine the Leaders in the studies recommended.

PART II.

GOVERNMENT OF THE CHURCH

CHAPTER I.

THE CONFERENCES.

SECTION I.

The General Conference.

Quest. WHO shall compose the General Conference and what are the regulations and powers belonging to it?

Of whom composed.

Answ. 1. The General Conference shall be composed of one member for every thirty members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

Time of Meeting.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the General Superintendents, or a majority of them, by or with the advice of two thirds of all the Annual Conferences, or, if there be no General Superintendent, two

thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way.

Extra Sessions.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the Annual Conferences to make a quorum for transacting business.

Quorum.

4. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tem.*

President.

5. The General Conference shall have full powers to make rules and regulations for our Church under the following limitations and restrictions, namely:

Restrictive Rules.

1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

I. Articles of Religion.

2. They shall not allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every forty-five; *Provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one delegate.

II. Representation.

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

III. Superintendency.

4. They shall not revoke or change the General Rules of the United Societies.

IV. General Rules.

5. They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal; neither shall they do away the privileges of our members, of trial before the society, or by a committee, and of an appeal. V. Trial and Appeal.

6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. *Provided*, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article: and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect. VI. Produce of Book Concern. Alteration of Restrictive Rules.

SECTION II.

The Annual Conferences.

Quest. 1. Who shall attend the Annual Conferences?

Answ. All the traveling Preachers, both those who are in full connection, and those who are on trial. Who shall attend.

Quest. 2. Who shall appoint the times of holding the Annual Conferences?

Answ. The Bishops; but they shall allow the Annual Conferences to sit a week at least. Length of Session.

Quest. 3. Who shall appoint the places of holding the Annual Conferences?

Place. *Answ.* Each Annual Conference shall appoint the place of its own sitting; but should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the Preacher or Preachers in charge of the place, and the Presiding Elder of the District where the Conference was to be held, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable.

Quest. 4. Who shall preside in the Annual Conferences?

President. *Ans.* The Bishop. In case no Bishop be present, a member of the Conference, appointed by the Bishop, shall preside. But if no appointment be made, or the person appointed do not attend, the Conference shall elect a President by ballot from among the Elders, without debate.

Quest. 5. What is the business of the Annual Conferences?

**Answ.* To inquire,

Order of Business. 1. What Preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?
4. Who are the Deacons?
5. Who have been elected and ordained Elders this year?
6. Who have located this year?
7. Who are the Supernumerary Preachers?
8. Who are the Superannuated or worn-out Preachers?
9. Who have been expelled from the connection this year?
10. Who have withdrawn from the connection this year?
11. Are all the Preachers blameless in life and conversation?
12. Who have died this year?
13. What is the number of Church members?
Number of deaths the past year?

*See Appendix, No. 35, page 289.

Number of probationers?
Number of Local Preachers?
Number of adults baptized the past year?
Number of children baptized the past year?
Number of churches?
Their probable value?
Number of parsonages?
Their probable value?
Amount collected for Superannuated Preachers?
Amount collected for the Missionary Society?
Amount collected for the Church Extension Society?
Amount collected for the Tract Society?
Amount collected for the American Bible Society?
Amount collected for the Sunday-School Union?
Number of Sunday-schools?
Number of officers and teachers?
Number of scholars?
Number of volumes in library?
What amounts are necessary for the Superannuated Preachers, and the widows and orphans of Preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the circuits?

15. What has been collected on the foregoing accounts, and how has it been applied?
16. Where are the Preachers stationed this year?
17. Where and when shall our next Conference be held?

Quest. 6. Is there any other business to be done in the Annual Conferences?

Answ. 1. The electing and ordaining of Deacons and Elders. **Electing to Orders.**

2. It shall be the duty of each Annual Conference to examine strictly into the state of the domestic missions within its bounds, and to allow none to remain on **Domestic Missions.**

the list of its missions which, in the judgment of the Conference, is able to support itself.

Quest. 7. Are there any other directions to be given concerning the Annual Conferences?

Number of Conferences. *Answ.* 1. There shall be seventy-one Conferences in the year.

Journals. 2. A record of the proceedings of each Annual Conference shall be kept by a Secretary, chosen for the purpose, and shall be signed by the President and Secretary; and let a copy of said record be sent to the General Conference.*

Sunday-school Reports. 3. Each Annual Conference shall report through its Secretary to the Sunday-School Union the number of schools within its bounds, together with other facts named in the form published by the Union, and contained in the annual reports of Preachers, as directed in answer 13, page 54.

SECTION III.

The Quarterly Conferences.

Quest. 1. Of whom shall the Quarterly Conferences be composed?

Members. *Answ.* Of all the Traveling and Local Preachers, Exhorters, Stewards, Class-Leaders, and Trustees of the Churches in the circuit or station, and the first male Superintendents of our Sunday-schools, said Trustees and Superintendents being members of our Church, and approved by the Quarterly Conference.

Quest. 2. Who shall preside in the Quarterly Conferences?

President. *Answ.* The Presiding Elder, and in his absence, any Elder of the same district that he may appoint;

* For duties of Secretary see Appendix, No. 43, pp. 291, 292.

and in case no such appointee be present, the Preacher in charge.

Quest. 3. How shall the minutes of the Quarterly Conference be kept?

Answ. The Quarterly Conference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward. Secretary

Quest. 4. What shall be the regular business of the Quarterly Conference?

Answ. 1. To hear complaints, and to receive and try appeals. Complaints and appeals

2. To take cognizance of all the Local Preachers and Exhorters in the circuit or station, and to inquire into the gifts, labors, and usefulness of each by name; to license proper persons to preach, and renew their license and the license of Exhorters annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' orders, and for admission on trial in the traveling connection; and to try, suspend, deprive of ministerial office and credentials, expel, or acquit any Local Preacher in the circuit or station against whom charges may be preferred, (see Part II, ch. ii, § 19, pp. 74, 75,) and to receive the annual report of the Trustees. (See Part VI, ch. iii, § 2, page 261.) *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of the Leaders' and Stewards' Meeting; nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and discipline. Local Preachers.

3. To elect Trustees, where the laws of the State permit, and also Stewards, for the circuit or station, and of

the latter to elect one a District, and one a Recording Steward.

4. To appoint Committees as follows:

On Missions, Part V, § 3, pages 235, 236.

On Sunday-Schools, Part V, § 2, page 233.

On Tracts, Part V, § 5, page 241.

On Church Extension, Part V, § 4, page 240.

On Parsonages and Furniture, Part VI, ch. ii, § 2, page 257.

On Church Records, Appendix, No. 22, page 284.

On Church Music, Part I, ch. iii, § 2, page 33.

On Estimating Preachers' Salary, Part VI, ch. i, § 3, p. 252.

On Estimating Amount Necessary for Conference Claimants, Part VI, chap. i, § 4, page 253.

On Miscellaneous Business.

5. To have supervision of all the Sunday-Schools and Sunday-School Societies within the bounds of the circuit or station, and to inquire into the condition of each; to approve Sunday-School Superintendents and Trustees, and to remove any Superintendents who may prove unworthy or inefficient.

Quest. 5. What is the order of business to be pursued in the Quarterly Conference?

[Questions marked thus [1] are to be asked only at the first Quarterly Conference; those marked [2] at the second, and those marked [4] at the fourth.]

Answ. 1.—*Organization.*

1. Devotional exercises.

2. To appoint a Secretary.

[1] 3. To approve Sunday-School Superintendents and Trustees.

4. To call the roll.

Answ. 2.—*Business.*

To inquire:

1. Are there any complaints?

2. Are there any appeals?
3. Are there any reports—
(1.) From the Pastor?
[4] (2.) From the Trustees?
(3.) From Committees?
(*a.*) On Missions?
(*b.*) On Sunday-Schools?
(*c.*) On Tracts?
(*d.*) On Church Extension?
(*e.*) On Parsonages and Furniture?
[4] (*f.*) On Church Records?
(*g.*) On Church Music?
[1] (*h.*) On Estimating Preacher's Salary?
[4] (*i.*) On Conference Claimants?
4. What amounts have been apportioned to be raised by this charge this year—
[1] (1.) For Pastor's salary?
[1] (2.) For Pastor's traveling and moving expenses?
[2] (3.) For support of Presiding Elder?
[2] (4.) For Conference claimants?
5. What amount has been raised during the quarter for the support of the ministry, and how has it been applied?

Received.

(1.) On salary;
(2.) By public collection;
(3.) From other sources.

Applied.

(1.) On Pastor's salary;
(2.) On Presiding Elder's claim.

6. Who shall constitute the Disciplinary Committees?
[4] (1.) On Missions?
[4] (2.) On Sunday-Schools?
[4] (3.) On Tracts?

[4] (4.) On Church Extension?
[4] (5.) On Church Records?
[4] (6.) On Parsonages and Furniture?
[4] (7.) On Church Music?
[4] (8.) On Estimating Preacher's Salary?
[4] (9.) On Estimating amount necessary for Conference Claimants?
(10.) On miscellaneous matters?
[4] 7. Who shall be the Stewards for the ensuing conference year?
[4] 8. Who shall be the District Steward?
[4] 9. Who shall be the Recording Steward?
10. Is any change desired in the Board of Stewards?
[4] 11. Who shall be Trustees?
[4] 12. Will you now attend to the examination of character and renewal of licenses?
13. Are there any recommendations?
(1.) For license to preach?
[4] (2.) For election of Local Preachers to Deacons' or Elders' Orders?
[4] (3.) For admission into the traveling connection?
[4] (4.) For recognition of orders?
14. Have the General Rules been read this quarter?
15. Is there any other business?
16. Where shall the next Quarterly Meeting be held?
17. Minutes read and approved.

NOTE.—At *each* Quarterly Conference the Presiding Elder inquires concerning *Missions*, as directed in Part V, § 2, paragraph 6, page 236; and at the *third* Quarterly Conference he inquires concerning *Church Extension*, as directed in Part V, § 4, last part of ans. 4, page 240.—ED.

CHAPTER II.

THE MINISTRY.

SECTION I.

The Examination of those who think they are moved by the Holy Ghost to Preach.

Quest. How shall we try those who profess to be moved by the Holy Ghost to preach?

Answ. 1. Let the following questions be asked, namely: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION II.

Rules for a Preacher's Conduct.

Quest. 1. What are the directions given to a Preacher?

Answ. 1. Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be *Holiness to the Lord.* Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly, and conduct yourself prudently, with women. (1 Tim. v, 2.)

4. Take no step toward marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

11. You have nothing to do but to save souls: therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Quest. 2. Are there any smaller advices which might be of use to us?

Answ. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

SECTION III.

The Duty of Preachers to God, themselves, and one another.

Quest. 1. What is the duty of a Preacher?

Answ. 1. To preach.

2. To meet the societies and classes.

3. To visit the sick.

Quest. 2. How shall a Preacher be qualified for his charge?

Answ. By walking closely with God, and having his work

greatly at heart, and by understanding and loving discipline, ours in particular.

Quest. 3. Do we sufficiently watch over each other?

Answ. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are,

1. Prayer: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it every-where? Do you ask every-where, Have you family prayer? Do you ask individuals, Do you use private prayer, every morning and evening in particular?

2. Searching the Scriptures, by

(1.) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there?

(2.) Meditating: At set times? By rule?

(3.) Hearing: Every opportunity? With prayer before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

II. Prudential means we may use either as Christians, as Methodists, or as Preachers.

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists: Do you never miss your class?

3. As Preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society and their Leaders?

These means may be used without fruit. But there are some means which cannot: namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind, and that degree of drink, which is best both for your body and soul? (4) Do you choose and use water for your common drink? And duly take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION IV.

The Necessity of Union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Quest. What can be done in order to a closer union with each other?

Answ. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing so far as is consistent with truth.

7. Labor in honor, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions.*

SECTION V.

How we can Employ our Time profitably, when not Traveling, or engaged in Public Exercises.

Quest. 1. What general method of employing our time shall we advise?

Answ. We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

Quest. 2. Why is it that the people under our care are not better?

Answ. Other reasons may concur, but the chief is, because we are not more knowing and more holy.

Quest. 3. But why are we not more knowing?

Answ. Because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

SECTION VI.

Of our Deportment at the Conferences.

It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Quest. How may we best improve our time at the conferences?

Answ. 1. While we are conversing let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

SECTION VII.

The Matter and Manner of Preaching.

Quest. 1. What is the best general method of preaching?

Ans. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Quest. 2. What is the most effectual way of preaching Christ?

Answ. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

SECTION VIII.

Rules by which we should continue, or desist from, Preaching at any Place.

Quest. 1. Is it advisable for us to preach in as many places as we can without forming any societies?

Answ. By no means. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the way-side. There is scarce any fruit remaining.

Quest. 2. Where should we endeavor to preach most?

Answ. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Quest. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Answ. We ought: and at that time to send more laborers than usual into that part of the harvest.

SECTION IX.

Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion.

Quest. 1. How can we further assist those under our care?

Answ. By instructing them at their own houses. What unspeakable need is there of this! The world says, "*The Methodists are no better than other people.*" This is not true in the general: but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling Preacher must instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351,) "We shall find many hinderances, both in ourselves and the people.

"1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

"2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell lest we should offend them.

"3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

"4. But the greatest hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

"5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!"

But undoubtedly this private application is implied in those solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering."

O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the

word and works of God, surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our societies have been before now! And why might we not have done it sooner? There were many hinderances; and so there always will be. But the greatest hinderance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle, or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with*

all humility of mind: 2. Our special work, *Take heed to yourselves, and to all the flock:* 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ:* 4. The place, *I have taught you publicly, and from house to house:* 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears:* 6. His innocence and self-denial herein, *I have coveted no man's silver or gold:* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives let these be ever before our eyes: 1. *The Church of God, which he hath purchased with his own blood:* 2. *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.*

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Answ. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them?

Answ. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every society that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government out of our Church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving any thing, directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION X.

The Method of Receiving Traveling Preachers on Trial.

Quest. How is a Preacher to be received on trial?

Answ. 1. By the Annual Conference.

2. In the interval of the Conference, by a Bishop, or the Presiding Elder of the district, until the sitting of the Conference.

Receiving on trial.

But no one shall be received unless he first procure a recommendation from the Quarterly Conference of his circuit or station. We may then, if he give us satisfaction, receive him on trial. But before any such candidate is received on trial, or into full connection, or ordained Deacon or Elder, he shall give satisfactory evi-

Course of Study.

dence respecting his knowledge of those particular subjects which have been recommended to his consideration.

When a Preacher's name is not printed in the Minutes, he must receive a written license from a Bishop or Presiding Elder.

Observe! taking on trial is entirely different from admitting a Preacher into full connection. One on trial may be either admitted or rejected, without doing him any wrong: otherwise it would be no trial at all.

At each Annual Conference, those who are received on

Missionaries.

trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work, and a list of the names of all those who are willing to do so shall be taken and reported to the Corresponding Secretary of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries whenever called for by either of the Bishops.

SECTION XI.

The Manner of Receiving Traveling Preachers into full Connection.

Quest. What method do we use in receiving a Preacher at the Conference into full connection?

Answ. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions, (with any others which may be thought necessary,) namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a Preacher, (see § 2, pp. 45, 46, 47,) especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt? Examination.

Then if he give us satisfaction, after he has been employed two successive years in the regular itinerant work on circuits, in stations, or in our institutions of learning, which is to commence from his being received on trial at the Annual Conference, and being approved by the Annual Conference, and examined by the President of the Conference, he may be received into full connection. Term of Probation.

N. B. A Missionary employed on a Foreign Mission may be admitted into full connection, if recommended by the Superintendent of the Mission where he labors, without being present at the Annual Conference for examination. Admission of Missionaries.

SECTION XII.

The Reception of Ministers from any branch of the Methodist Church, and from other Evangelical Churches.

Quest. 1. In what manner shall we receive those ministers who may offer to unite with us from other Christian Churches?

Answ. 1. If they come to us properly accredited from any branch of the Methodist Church, or from any Church agreeing with us in doctrine, they may be received either as local or itinerant ministers, according to such credentials, by giving satisfaction to an Annual or Quarterly Conference of their literary qualifications, and of their willingness to conform to our Church government and usages.

2. Those ministers of other evangelical Churches who may desire to unite with our Church may be received according to our usages as Deacons or Elders, on condition of their taking upon them our ordination vows, without reimposition of hands, if they shall give satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrines, in discipline, and usages; provided the Conference is also satisfied with their literary qualifications, gifts, grace, and usefulness.

Whenever a minister is received according to either of the foregoing answers, he shall be furnished with a certificate, signed by a Bishop or a Presiding Elder, in the following words, namely:

This is to certify, that ——— has been admitted into ——— Conference as a Traveling Preacher, [or has been admitted as a Local Preacher on ——— circuit,] he having been ordained to the office of Deacon, [or an Elder, as the case may be,] according to the usages of the ——— Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in

the Methodist Episcopal Church so long as his life and conversation are such as become the Gospel of Christ.

Given under my hand and seal, at ———, this ——— day of ———, in the year of our Lord ———.

Quest. 4. How shall we receive Preachers of other denominations who are not in orders?

Ansic. They may be received as licentiates, provided they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church. Licentiates.

SECTION XIII.

The Election of Bishops, and their Duty.

Quest. 1. How is a Bishop to be constituted?

Ansic. By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders. But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference. How constituted.

Quest. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

Ansic. The General Conference shall elect a Bishop, and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

Quest. 3. What are the duties of a Bishop? Duties.

Ansic. 1. To preside in our Conferences. Presiding.

2. To form the districts according to his judgment. Districts.

3. To fix the appointments of the Preachers; provided he shall not allow any Preacher to remain in the same station more than three years successively; except Appointments.

the Presiding Elders, the Corresponding Secretary and Assistant Corresponding Secretaries of the Missionary Society; the Editors, Assistant Editors, and Agents at New York and Cincinnati; the Editors and Assistant Editors at Auburn, Pittsburgh, Chicago, St. Louis, Portland, and San Francisco; the Editor of Zion's Herald; missionaries among the Indians, Welsh, Swedes, Norwegians, and other missionaries among foreigners, (not including the Germans,) where supplies are difficult to be obtained; missionaries to neglected portions of our cities, and to our people of color and on foreign stations; chaplains to reformatory, sanitary, and charitable institutions, to prisons, and in the army and navy; those Preachers who may be appointed to labor for the special benefit of seamen, and for the American Bible Society, or for any State Bible Society auxiliary thereto; the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence; or the Preacher stationed at Five Points Mission in New York, or at the American Chapel in Paris; and also when requested by an Annual Conference, to appoint a Preacher for a longer time than three years to any seminary of learning not under our care: *provided*, also, that, with the exceptions above named, he shall not continue a Preacher in the same appointment more than three years in six. He shall have authority when requested by an Annual Conference to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference, for the purpose of distributing Tracts, an agent to promote the cause of temperance, and also to appoint an agent or agents for the benefit of our literary institutions, an agent for the German publishing fund, and for other benevolent institutions.

4. In the intervals of the Conferences, to change, receive, and suspend Preachers as necessity may require, and as the Discipline directs.

5. To travel through the connection at large.

6. To oversee the spiritual and temporal business of our Church.

7. To consecrate Bishops, and ordain Elders and Deacons.

8. To decide all questions of law in an Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Conference. Law questions.

9. To prescribe a course of study in English literature and in science, upon which those applying for admission upon trial in the Annual Conferences shall be examined and approved before such admission; and also to prescribe a course of reading and study proper to be pursued by candidates for the ministry for the term of four years. Course of Study.

10. A Bishop may, when he judges it necessary, unite two or more circuits or stations for Quarterly Conference purposes, without affecting their separate financial interests or pastoral duties. Uniting circuits.

Quest. 4. If a Bishop cease from traveling at large among the people, shall he still exercise his episcopal office among us in any degree?

Answ. If he cease from traveling without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our Church. Ceasing to Travel.

Quest. 5. What shall be done when there is no Bishop to travel at large?

Answ. In case there be no Bishop to travel through the districts and exercise the episcopal office, on account of death, or otherwise, the districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of General Conference, ordination excepted.

SECTION XIV.

Presiding Elders and their Duty.

Quest. 1. By whom are the Presiding Elders to be chosen?

Answ. By the Bishops.

Quest. 2. By whom are the Presiding Elders to be stationed and changed?

Answ. By the Bishops.

Time. *Quest.* 3. How long may a Bishop allow an Elder to preside in the same district?

Answ. For any term not exceeding four years; after which he shall not be appointed to the same district for six years.

Quest. 4. What are the duties of a Presiding Elder?

Duties. *Answ.* 1. To travel through his appointed district.

2. In the absence of the Bishop, to take charge of all the Elders and Deacons, Traveling and Local Preachers and Exhorters in his district.

3. To change, receive, and suspend Preachers in his district during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs. *Provided*, however, that a Presiding Elder shall not change a Preacher in his district from a charge to which he has been appointed by the Bishop, and appoint him to another to which he could not be legally appointed by the Bishop.

4. To be present at, as far as practicable, and to hold all the quarterly meetings; and to call together at each quarterly meeting the Quarterly Conference, to hear complaints, and to receive and try appeals, and to transact such other business as is provided for in section 3, pp. 40–44.

5. To oversee the spiritual and temporal business of the Church in his district, and to promote by all proper means the cause of missions* and Sunday-schools; and to report to

* See pp. 233, 235, 236, and Appendix, No. 25, pp. 285, 286.

the Annual Conference the statistics of the literary and theological institutions located within the bounds of his district and under the care of our Church, according to the form published in the Appendix of the Discipline; and carefully to inquire at each Quarterly Conference whether the Rules respecting the Instruction of Children have been faithfully observed; and to report to the Annual Conference the names of all Traveling Preachers within his district who shall neglect to observe these rules.

6. To take care that every part of our Discipline be enforced in his district; and to decide all questions of law in a Quarterly Conference, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Conference.

7. To attend the Bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

8. To direct the candidates who are admitted on trial to those studies which have been recommended by the Bishops.

9. To explain to those Preachers who are on trial, as well as to those who are in future to be proposed for trial, that they may be either admitted or rejected without doing them any wrong.

10. If any Preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Preacher, in proportion to his usual allowance.

Quest. 5. Shall the Presiding Elder have power to employ a Preacher who has been rejected by the previous Annual Conference?

Answ. He shall not, unless the Conference should give him liberty, under certain conditions. **Rejected Preachers.**

SECTION XV.

The Election of Traveling Elders and their Duty.

Quest. 1. How is an Elder constituted?

How constituted.

Answ. By the election of a majority of the Annual Conference, and by the laying on of the hands of a Bishop and some of the Elders that are present.

Quest. 2. What is the duty of a Traveling Elder?

Duties.

Answ. 1. To administer Baptism and the Lord's Supper, to solemnize matrimony, and to conduct divine worship.

2. To do all the duties of a Traveling Preacher.

Ceasing to Travel.

No Elder that ceases to travel, without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*, the final determination in all such cases is with the Annual Conference.

Quest. 3. What shall be the time of probation of a Traveling Deacon for the office of an Elder?

Probation of Traveling Deacon, except in case of Missionaries.

Answ. Every Traveling Deacon shall exercise that office for two years, before he be eligible to the office of Elder; except in the case of missions, when the Annual Conferences shall have authority to elect for the Elder's office sooner, if they judge it expedient.

When a Preacher shall have passed his examination, and been admitted into full connection, and elected to Deacon's office, but fails of his ordination through the absence of the Bishop, his eligibility to the office of Elder shall run from the time of his election to the office of a Deacon.

SECTION XVI.

The Election of Traveling Deacons, and their Duty.

Quest. 1. How is a Traveling Deacon constituted?

Ansic. By the election of a majority of the Annual Conference, and the laying on of the hands of a Bishop. **How constituted.**

Quest. 2. What is the duty of a Traveling Deacon?

Ans. 1. To administer Baptism, and to solemnize Matrimony. **Duties.**

2. To assist the Elder in administering the Lord's Supper.

3. To do all the duties of a Traveling Preacher.

N. B. Whenever a Preacher on trial shall be appointed by a Bishop to a mission, or a chaplaincy in the army or navy, or in reformatory, sanitary, or charitable institutions, or prisons, he may, if elected by an Annual Conference, with the approbation of a Bishop, be ordained by him before his probation ends. **Missionaries and Chaplains.**

No Deacon who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in cases of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*, the final determination in all such cases is with the Annual Conference. **Ceasing to Travel.**

SECTION XVII.

The Duties of those who have the Charge of Circuits or Stations.

Quest. 1. What are the duties of the Elder, Deacon, or Preacher who has the special charge of a circuit?

Pastoral Duties.

Answ. 1. He shall have the oversight of the other Preachers in his circuit or station.

2. To renew the tickets for the admission of members into love-feast quarterly.

3. To appoint all the Leaders, to change them when he sees it necessary, and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of meeting a class.

4. To receive, try, and expel members, according to the form of Discipline.

5. To hold watch-nights and love-feasts.

6. To hold quarterly meetings in the absence of the Presiding Elder and of the Preacher appointed by him as his substitute.

7. To take care that every Society be duly supplied with books.

Leaders' and Stewards' Meeting.

8. To hold a meeting of all the Leaders and Stewards of the charge, to be denominated the Leaders' and Stewards' Meeting, as often as practicable, in order to inquire,

(1.) Are there any sick?

(2.) Are there any requiring temporal relief?

(3.) Are there any who walk disorderly and will not be reproved?

(4.) Are there any who willfully neglect the means of grace?

(5.) Are any changes to be made in the classes?

(6.) Are there any probationers to be recommended for reception into full connection?

(7.) Are there any to be recommended for license to exhort or to preach?

(8.) What amount has been received for the support of the Pastor or Pastors?

(9.) Is there any miscellaneous business?

9. To publicly catechise the children in the Sunday-school and at special meetings appointed for that purpose. It shall also be the duty of each Preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his charge. Sunday-Schools.

10. To form Bible classes for the larger children, youth, and adults; to attend to all the duties prescribed for the training of children in Part I, chap. ii, § 2, pp. 30, 31, and Part V, § 2, pp. 233, 234.

11. To give an account of his circuit every quarter to his Presiding Elder. Reports.

12. To make a written report at each Quarterly Conference, as follows, namely:

QUARTERLY REPORT

Of the Preacher in charge of ——— ——— *to the* ——— *Quarterly Conference, held at* ———, 18—.

No. of Sunday-schools within the bounds of the charge.
State of Sunday-schools within the bounds of the charge.
Average attendance.....
No. of Bible classes.....
Average attendance.....

I have preached —— times to the children, and catechised them —— times during the quarter.
Classes of children formed for religious instruction....
Received into full membership, namely .....
Excluded from the Church, namely.....
Received by letter, namely.....
Dismissed by letter, namely.....
Deceased during the quarter, namely.....
Withdrawn from the Church, namely.....

The following pastoral labor has been bestowed, namely:

Benevolent collections during the —— quarter as follows, namely:

Missionary .....
Church Extension .....
Bible .....
Tract .....
Sunday-school .....
Other objects, namely .....

* Subscribers have been obtained for our periodicals as follows, namely:

—— Advocate .....
Ladies' Repository .....
Quarterly Review .....
Sunday-School Advocate .....
Sunday-School Teachers' Journal .....
Missionary Advocate .....

Respectfully submitted,

—— ——, *Preacher in charge.*

At each love-feast he shall report the names of those who have been received into the Church or excluded therefrom during the quarter; also the names of those who have been received or dismissed by certificate, and of those who have died or have withdrawn from the Church.

13. To lay before the Quarterly Conference, at each quarterly meeting, to be entered on its journal, a written statement of the number, state, and average attendance of the Sunday-schools in the circuit or station, and to report the same to the Annual Conference according to the form published by the Sunday-School Union of the Methodist Episcopal Church, together with the amount raised for the support of missions, and for the publication of Bibles and tracts. (See page 234.)

* For the last Quarterly Conference only.

14. To take an exact account of all the matters specified in Part II, chap. i, § 3, and report them to the Annual Conference, that their number may be printed in the Minutes; and also to register the marriages and baptisms.

15. To examine the accounts of all the Stewards. **Finance and Collections.**

16. To appoint a person to receive the quarterly collection in the *classes*.

17. To see that *public* collections be made quarterly, if need be.

18. To encourage the support of missions* and Sunday-schools, and the publication and distribution of Bibles, tracts, and Sunday-school books,† by forming societies and making collections for these objects in such way and manner as the Annual Conference to which he belongs shall from time to time direct.

19. If the Annual Conference to which he belongs should not give any directions on the subject, to take up a collection in the course of the year, or raise a subscription, as he may judge expedient, the proceeds of which shall be at his disposal for the purchase and distribution of tracts.

20. To take an annual collection in each of his appointments in behalf of the Sunday-School Union.

21. To take a collection annually in each of his appointments in behalf of the Church Extension Society.

22. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each circuit and station some time previous to the sitting of the Conference; and the sums so collected shall be brought up by the delegation to the General Conference, and applied to the object herein contemplated, in proportion to the expenses of the several delegates.

* Part V, § 3, pp. 236–238.
† Part V, § 2 and 5, pp. 233, 241.

Quest. 2. What other directions shall we give him?

Answ. Several.

1. To take a regular catalogue of the societies in towns and cities, as they live in the streets.

2. To leave his successor a particular account of the circuit, including an account of the subscribers for our periodicals.

3. To enforce vigorously, but calmly, all the rules of the society.

4. To suffer no love-feast to last above an hour and a half.

Certificates of Members.

5. To warn all from time to time that none are to remove from one circuit to another without a note of recommendation from the Preacher of the circuit in these words: "*A. B., the bearer, has been an acceptable member of the Methodist Episcopal Church.*" And to inform them that, without such a certificate, they will not be received into the Church in other places. And also to notify of such certificate and removal the Pastors of those charges within the bounds of which persons having received such certificates shall have removed.

6. To recommend every-where decency and cleanliness.

7. To read the rules of the Society, with the aid of the other Preachers, once a year in every congregation, and once a quarter in every society.

8. The Preacher who has the charge of a circuit shall appoint prayer-meetings wherever he can in his circuit.

9. Wherever it is practicable he shall so arrange the appointments as to give the Local Preachers regular and systematic employment on the Sabbath.

10. He shall take care that a fast be held in every society in his circuit on the Friday preceding every quarterly meeting, and that a memorandum of it be written on all the class papers.

11. To license such persons as he may judge proper to

officiate as Exhorters in the Church, according to the provisions of Part II, chap. ii, § 21, page 76. Exhorters.

Quest. 3. What can be done to supply the circuits during the sittings of the Conferences?

Answ. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many Local Preachers and Exhorters as will supply them, and let them be paid for their time in proportion to the allowance of the Traveling Preachers.

3. If Preachers and Exhorters cannot attend, let some person of ability be appointed in every society to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done let there be prayer-meetings.

N. B. The Preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud

☞ For the mode of procedure in case of insolvency of members, and in settling disputes, etc., as to the payment of debts or otherwise, see Part III, chap. i, § 5, items 5, 6, pp. 87, 88.—ED.

SECTION XVIII.

Supernumerary and Superannuated Preachers.

1. A Supernumerary Preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a member; but he shall have no claim on the beneficiary funds of the Church, except by vote of the Conference, and he shall be subject to all the limitations of the Discipline in respect to reappoint- Supernumerary Preachers.

ment and continuance in the same charge that apply to effective Preachers. In case he be left without an appointment, he shall have a seat in the Quarterly Conference, and all the privileges of membership in the place where he may reside.

Superannuated Preachers.

2. Every Superannuated Preacher, who may reside without the bounds of the Conference of which he is a member, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he may reside; and he shall annually forward to his Conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the district, or the Preacher in charge of the circuit or station within whose bounds he may reside; without which the Conference shall not be required to allow his claim, and may locate him without his consent.

[N. B. For support of Superannuated Preachers, see Part VI, chap. i, § 4.

For trial of a Superannuated or Supernumerary Preacher, see Part III, chap. i, § 2.—ED.]

SECTION XIX.

General Directions concerning Local Preachers.

Quest. What directions shall be given concerning Local Preachers?

Answ. 1. The Quarterly Conference shall have authority to license proper persons to preach, and renew their license annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' orders, and for admission on trial in the

License and Recommendation.

traveling connection; and to try, suspend, deprive of ministerial office and credentials, expel or acquit, any Local Preacher in the circuit or station, against whom charges may be preferred. *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of the Leaders' and Stewards' Meeting; and no member of the Church shall be at liberty to preach without such license. Nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and discipline.

To whom amenable.

2. Every Local Elder, Deacon, or Preacher shall be amenable to the Quarterly Conference where he resides for his Christian character and the faithful performance of his ministerial office. He shall have his name recorded on the journal of said Conference, and also enrolled on a class-paper, and shall meet in class; and in neglect of the above duties, or if found unacceptable in his ministerial office after due trial, the Quarterly Conference, if they judge it proper, may deprive him of his ministerial office. And when a Preacher is located, or discontinued by an Annual Conference, he shall be amenable to the Quarterly Conference of the circuit or station where he had his last appointment.

Certificate of Standing.

3. Whenever any Elder, Deacon, or Preacher shall remove from one circuit or station to another, he shall procure from the Presiding Elder of the district, or from the Preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher in other places.

Sabbath Employment.

4. The Presiding Elders and the Preachers in charge are required so to arrange the appointments, wherever it is practicable, as to give the Local

Preachers regular and systematic employment on the Sabbath.

Local Preachers as Pastors.

5. Whenever a Local Preacher shall have a pastoral charge, he shall hold his Church relation in said Charge.

SECTION XX.

Local Preachers and their Ordination.

When eligible to Deacons' Orders.

1. A licensed Local Preacher shall be eligible to the office of a Deacon after he has preached four years from the time he received a regular license, and has obtained a testimonial from the Quarterly Conference, after proper examination, signed by the President and countersigned by the Secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference.

To Elders' Orders.

2. A Local Deacon shall be eligible to the office of an Elder, after he has preached four years from the time he was ordained a Deacon, and has obtained a recommendation from the Quarterly Conference of which he is a member, certifying his qualifications in doctrine, discipline, talents, and usefulness, signed by the President and countersigned by the Secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church. The whole being examined by the Annual Conference, and if approved he may be ordained.

SECTION XXI.

Exhorters.

How constituted.

Quest. 1. How shall an Exhorter be constituted?

Answ. By the recommendation of the class of which he is a member, or of the Leaders' and

Stewards' Meeting of the circuit or station, and a license signed by the Preacher in charge.

Quest. 2. What are the duties of Exhorters?

Duties of an Exhorter.

Answ. To hold meetings for prayer and exhortation wherever opportunity is afforded, subject to the direction of the Preacher in charge; to attend all the sessions of the Quarterly Conference; to be subject to an annual examination of character in the Quarterly Conference, and a renewal of license annually by the Presiding Elder, or Preacher having the charge, if approved by the Quarterly Conference.

CHAPTER III.

STEWARDS.

Qualifications, Appointment, and Duties of Stewards.

Quest. 1. What are the qualifications necessary for Stewards?

Answ. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Qualifications of Stewards.

Quest. 2. How are the Stewards to be appointed?

Answ. The Preacher having the charge of the circuit shall have the right of nomination; but the Quarterly Conference shall confirm or reject such nomination. The Stewards so appointed shall hold office for one year, but may be reappointed in like manner from year to year.

How appointed.

Quest. 3. What are the duties of Stewards?

Answ. To take an exact account of all the money or other provisions collected for the support of Preachers in the circuit or station, and apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether to the Preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the Preachers of any sick or disorderly persons; to tell the Preachers what they think wrong in them; to attend the Quarterly Meetings of their circuit, and the Leaders' and Stewards' Meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; provide elements for the Lord's Supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know,

Duties.

when occasion requires, the state of the temporal concerns at the last quarterly meeting.

Quest. 4. What are the duties of District Stewards?

Answ. To attend the annual District Stewards' Meeting when called by the Presiding Elder, and perform the duties specified in Part VI, chap. i, sec. 2, page 252.

Quest. 5. To whom are Stewards accountable for the faithful performance of their duty?

Answ. To the Quarterly Conference of the circuit or station, which shall have power to dismiss or change them at pleasure. To whom accountable.

Quest. 6. What number of Stewards are necessary in each circuit?

Answ. Not less than three nor more than nine, one of whom shall be appointed Recording Steward by the Quarterly Conference after each annual election. Number of Stewards. But when two or more circuits or stations are united, the Stewards shall hold office till the first Quarterly Conference shall elect a new Board.

PART III.

ADMINISTRATION OF DISCIPLINE.

CHAPTER I.

BRINGING MINISTERS AND MEMBERS TO TRIAL, AND THE SETTLEMENT OF DISPUTES.

SECTION I.

The Trial of a Bishop.

Quest. 1. To whom is a Bishop amenable for his conduct?

Answ. To the General Conference, who have power to expel him for improper conduct if they see it necessary.

Quest. 2. What provision shall be made for the trial of a Bishop, if he should be accused of immorality in the interval of the General Conference?

Answ. If a Bishop be accused of immorality, three Traveling Elders shall call upon him, and examine him on the subject; and if the three Elders verily believe that the Bishop is guilty of the crime, they shall call to their aid two Presiding Elders from two districts in the neighborhood of that where the crime was committed, each of which Presiding Elders shall bring with him two Elders, or an Elder and a Deacon. The above-mentioned nine persons shall form a Conference, to examine into the charge brought against the Bishop; and if two thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the Bishop till the ensuing General Conference, and the dis-

tricts shall be regulated in the mean time as is provided in Part II, chap. i, § 2. and Part II, chap. ii, § 14; but no accusation shall be received against a Bishop except it be delivered in writing, signed by those who are to prove the crime; and a copy of the accusation shall be given to the accused Bishop.

SECTION II.

The Method of Proceeding against accused Traveling Ministers or Preachers.

Quest. 1. What shall be done when an Elder, Deacon, or Preacher is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

Answ. 1. In the interval of the Annual Conference, let the Presiding Elder, in the absence of a Bishop, call as many traveling ministers as he shall think fit, at least five; and, if possible, bring the accused and the accuser face to face, and cause a correct record of the investigation to be kept and transmitted to the Annual Conference. If the person be clearly convicted, he shall be suspended from all ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined. But if the accused be a Presiding Elder, three of the senior Preachers of his district shall inquire into the character of the report, and if they judge it necessary, call in the Presiding Elder of any adjoining district, who shall appoint a Committee of five Elders from within the bounds of the Annual Conference of which the accused is a member, and also preside at the examination. Preliminary trial.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Neverthe-

less, even in that case, the Annual Conference shall reconsider and determine the whole matter.

Superannuated or Supernumerary Preacher.

And if the accused be a Superannuated or Supernumerary Preacher, living out of the bounds of the Conference of which he is a member, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him in the same manner as if he were a member of the said Conference.

Charges preferred at Conference.

2. If the charge be preferred at the Conference, the case may be referred to a committee, in the presence of a Presiding Elder or a member appointed by the Bishop in his stead, who shall cause a faithful record of the proceedings and testimony to be laid before the Conference; on which, with such other evidence as may be admitted, the case shall be decided.

Quest. 2. What shall be done in cases of improper tempers, words, or actions?

Improper conduct.

Answ. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, let the Presiding Elder proceed as in answer 1 to question 1 of this section.

Quest. 3. What shall be done when a member of an Annual Conference fails in business, or contracts debts which he is not able to pay?

Failure in business.

Answ. Let the Presiding Elder appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent, and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer of question one of this section.

Quest. 4. What shall be done with those Ministers or Preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

Answ. Let the same process be observed as in case of gross immorality: but if the Minister or Preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with, till his case be laid before the next Annual Conference, which shall determine the matter. Heretical Doctrines.

Quest. 5. What shall be done when a Traveling Minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

Answ. The Conference shall investigate the case, and if it appear that the complaint is well founded, and the accused will not voluntarily retire, the Conference may locate him without his consent. Unacceptable or Inefficient.

But should the Conference having jurisdiction in any of the foregoing cases judge it expedient to try the accused by a select number, it may appoint not less than nine, nor more than fifteen of its members for that purpose, the accused having the right to challenge for cause, who, in the presence of a Bishop or a chairman, which the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings, and they shall make a faithful report of all their doings to the Secretary of the Conference in writing, and deliver up to him the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial. Trial by Committee.

SECTION III.

Proceedings against Preachers on Trial.

A Preacher on trial who may be accused of crime shall be accountable to the Quarterly Conference of the circuit on which he travels. The Presiding Elder shall call a committee of three Local Preachers, who may suspend him; and the Quarterly Conference may expel him: *nevertheless*, he shall have a right to an appeal to the next Annual Conference.

SECTION IV.

The Trial of Local Preachers.

Quest. 1. What shall be done when a Local Elder, Deacon, or Preacher is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

Answ. The Preacher having charge shall call a committee, consisting of three or more Local Preachers, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference. And the Preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear. If the accused refuse or neglect to appear before said committee, he may be tried in his absence.

Accused of crime.

And the President shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence of the trial; which minutes, when read and approved, shall be signed by the President, and also by the members of the Conference who are present, or a majority of them.*

* In case of expulsion the Presiding Elder shall demand his credentials. (See page 92.)

Quest. 2. What shall be done in case of improper tempers, words, or actions?

Answ. The person so offending shall be reprehended by the Preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church. Improper conduct.

Quest. 3. What shall be done when a Local Elder, Deacon, or Preacher fails in business, or contracts debts which he is not able to pay?

Answ. Let the Preacher in charge appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer to question one of this section. Failure in business.

SECTION V.

Trial of an Accused Member.

I. FOR IMMORAL CONDUCT.

Quest. 1. How shall an accused member be brought to trial?

Answ. Before a committee of not less than five, who shall not be members of the Quarterly Conference, (and if the Preacher judge it necessary, he may select the committee from any part of the district,) in the presence of the Preacher in charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. In the selection of the committee, the parties may challenge for cause.

If the accused person be found guilty by the decision of a majority of the committee, and the crime be such as is ex-

pressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Preacher in charge expel him.

If the accused person evade a trial, by absenting himself after sufficient notice given him, he may be tried in his absence, and if found guilty he shall be expelled.

II. NEGLECT OF THE MEANS OF GRACE.

Quest. 2. What shall we do with those members of our Church who habitually neglect the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class-meetings, and prayer-meetings?

Answ. 1. Let the Elder, Deacon, or one of the Preachers visit them whenever it is practicable, and explain to them the consequence if they continue to neglect.

2. If they do not amend, let him who has the charge of the circuit or station bring their case before the society, or a select number, before whom they shall have been cited to appear; and if they be found guilty of willful neglect by a decision of a majority of the members before whom their case is brought, let them be excluded.

III. IMPRUDENT CONDUCT.

But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, or disobedience to the order and discipline of the Church; first, let private reproof be given by a Preacher or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the Preacher or Leader may take one or two faithful friends. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

IV. For Dissension.

If a member of our Church shall be accused of endeavoring to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, the person so offending shall first be reproved by the Preacher in charge, and if he persist in such pernicious practice he shall be brought to trial, and if found guilty, expelled.

V. Disagreement in Business and Non-Payment of Debts.

Quest. 3. How shall disputes between members of our Church, concerning business transactions, be settled?

Answ. 1. On any disagreement between two or more members of our Church concerning business transactions, which cannot be settled by the parties, the Preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by the plaintiff, and two chosen by the defendant, which four arbiters so chosen shall nominate a fifth; the five arbiters being members of our Church.

If either party refuse to abide their judgment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled.

2. If any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration when recommended by the Preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law he shall be expelled.

VI. Insolvency on the Part of any of our Members.

Quest. 4. What shall be done in cases of insolvency?

Answ. 1. The Preachers who have the oversight of circuits

and stations are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in our Church on any account who are found guilty of any fraud.

2. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the Church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent, and, if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and if found guilty expelled.

VII. GENERAL DIRECTIONS.

1. In all the foregoing cases of trial, witnesses from without shall not be rejected; and the testimony of an absent witness may be taken before the Preacher in charge, or a Preacher appointed by the Presiding Elder of the district within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony. The accused shall have the right to call to his assistance, as counsel, any member in good and regular standing in the Methodist Episcopal Church.

2. If in any of the above-mentioned cases the Preacher in charge differ in judgment from the majority of the Committee concerning the guilt or innocence of the accused, he may refer the trial to the ensuing Quarterly Conference, which shall have authority to order a new trial.

3. After such forms of trial and expulsion such person shall have no privileges of society or of sacraments in our Church without contrition, confession, and satisfactory reformation.

CHAPTER II.

TRIAL OF APPEALS.

SECTION I.

Appeals of Traveling Ministers or Preachers.

1. IN all the above-mentioned cases of trial, and conviction,* an appeal to the ensuing General Conference shall be allowed, if the condemned person signify his intention to appeal, at the time of his condemnation, or at any time thereafter when he is informed thereof.

Trial by Committee.

2. The General Conference may try appeals from members of Annual Conferences who may have been censured, suspended, expelled, or located without their consent, by a Committee embracing not less than fifteen of its members, nor more than one member from each delegation, who, in the presence of a Bishop presiding, and one or more of the Secretaries of the Conference keeping a faithful record of all the proceedings had, shall have full power to hear and determine the case, subject to the rules and regulations which govern the said Conference in such proceedings, and the records made and the papers submitted in such trials shall be presented to the Conference, and be filed and preserved with the papers of that body.

Duty of Secretary.

3. It shall be the duty of the Secretary of the Annual Conference carefully to preserve the minutes of the trial, whether taken before a Committee or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications; which minutes and documents only, in case of an appeal from the decision of an Annual Conference,

* See § 2, pp. 81–83.

shall be presented to the General Conference in evidence on the case.

Mode of Trial.

And in all cases, when an appeal is made, and admitted by the General Conference, the appellant shall either state personally, or by his representative, (who shall be a member of the Conference,) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defense without interruption. After which the representatives of the Annual Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the Conference or Committee on the case shall decide. And after such form of trial and expulsion, the person so expelled shall have no privileges of society or sacraments in our Church without confession, contrition, and satisfactory reformation.

SECTION II.

Appeals of Local Preachers.

In case of condemnation, the Local Preacher, Deacon, or Elder shall be allowed to appeal to the next Annual Conference, provided that he signify to the Quarterly Conference his determination to appeal; in which case the President shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, Deacon, or Elder, so appealing, may appear; and the said Annual Conference, by Committee, as in the case of accused Traveling Preachers, or in full session, shall judge, and finally determine from the minutes of the said trial, so laid before them.

SECTION III.

Appeals of Members.

If there be a murmur or complaint from any excluded person in any of the above-mentioned instances* that justice has not been done, he, not having absented himself from trial after due notice was given him, shall be allowed an appeal to the next Quarterly Conference; and no member thereof having been a member of the Committee for the trial of such person shall be permitted to vote on the case; and the Preacher in charge shall present exact minutes of the evi dence and proceedings of the trial to the Quarterly Confer ence, from which minutes the case shall finally be determined. And if, in the judgment of the Presiding Elder, because of local prejudice, an impartial trial cannot be had in the Quarterly Conference of the circuit or station where the appellant resides, he may, on the demand of either party, cause the appeal to be tried by any other Quarterly Conference within his district, after due notice to the complainant and appellant.

* See § 5, pp. 85–88.

CHAPTER III.

RESTORATION OF CREDENTIALS OF ORDINATION.

SECTION I.

Credentials of those who have been Traveling Preachers.

WHEN any Traveling Elder or Deacon is deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference who may have admitted him on trial, recommending to the Annual Conference of which he *was* a member formerly, the restoration of his credentials, the said Conference may restore them.

SECTION II.

Credentials of Local Preachers.

When a Local Elder or Deacon shall be expelled, the Presiding Elder shall require of him the credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President, and countersigned by the Secretary of the Quarterly Conference, his credentials may be restored to him.

THE MINISTRATION

OF

BAPTISM TO INFANTS.

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of His Son, He will grant that *he*, being baptized with water, may also be

baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively member* of the same.

Then shall the Minister say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: We

beseech thee, that of thine infinite mercy thou wilt look upon *this child:* wash *him* and sanctify *him;* that *he,* being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world, that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may

also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this holy sacrament; and grant that *this child,* now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the parents [*or guardians*] *as follows:*

DEARLY beloved; Forasmuch as *this child is* now presented by you

for Christian baptism, *you* must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, *you* shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word and the public and private worship of God; and further, ye shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to *his* soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour

Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do *you* therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Answ. We do.

Then shall the people stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark; [Ch. X, ver. 13–16.]

THEY brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto

them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the child,

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following prayer, the people kneeling:

O GOD of infinite mercy, the Father of all the faithful seed, be pleased

to grant unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that, when *he* has glorified thee in *his* generation, and has served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let thy loving mercy and compassion descend upon these, thy servant and handmaid, the parents [or guardians] of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they

may, like Abraham, command their household to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the first-born in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary prayer.

Then shall be said, all kneeling,

OUR Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our

daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE

MINISTRATION OF BAPTISM

TO SUCH AS ARE OF RIPER YEARS.

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God:—I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness

He will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and being received into Christ's holy Church may continue lively *members* of the same.

Then shall the Minister say,

Let us pray.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons;* that *they*, coming to thy holy baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find;

knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find: open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up; and the Minister shall say,

Hear the words of the Gospel written by St. John, [Ch. III, ver. 1–8.]

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles

that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the persons to be baptized on this wise:

WELL beloved, who *have* come hither, desiring to receive holy baptism, you have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in His holy word to grant all those things that we have prayed for: which promise He for His part will most surely keep and perform.

Wherefore after this promise made by Christ, *you* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments.

Then shall the Minister demand of each of the persons to be baptized,

Quest. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them.

Answ. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ His only-begotten Son our Lord? and that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead and buried: that He rose again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of

the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholic Church,* the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Answ. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Answ. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavor so to do, God being my helper.

Then shall the Minister say,

O MERCIFUL GOD, grant that all carnal affections may die in these

* The one universal Church of Christ.

persons, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the

Son, and of the Holy Ghost: regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each person to be baptized, and shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's prayer, all kneeling.

OUR Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our tres-

passes, as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary prayer.

FORM

FOR

RECEIVING PERSONS INTO THE CHURCH AFTER PROBATION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister, addressing the congregation, shall say,

DEARLY BELOVED BRETHREN: The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy, one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances

of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that "be planted in the house of the Lord, that shall flourish in the courts of our God." Its more particular *duties* are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of pastors, and the enjoyment of the bless-

ings which are promised only to those who are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacrament of baptism and have been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the Minister shall say:

DEARLY BELOVED: You are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that He has called

you to be His *followers*, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?

Answ. I do.

Have you saving faith in the Lord Jesus Christ?

Answ. I trust I have.

Do you believe in the doctrines of

Holy Scripture, as set forth in the Articles of Religion of the Methodist Episcopal Church?

Answ. I do.

Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answ. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel, and the various benevolent enterprises of the Church?

Answ. I will.

Then the Minister, addressing the Church, shall say:

BRETHREN, you have heard the responses given to our inquiries

Have any of you reason to allege why these persons should not be received into full membership in the Church?

No objection being alleged, the Minister shall say to the candidates:

WE welcome you to the communion of the Church of God; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be *a* faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary prayer.

THE ORDER FOR THE ADMINISTRATION

OF

THE LORD'S SUPPER.

The Elder shall say one or more of these sentences, during the reading of which, the persons appointed for that purpose shall receive the alms for the poor:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi, 19, 20.]

Whatsoever ye would that men should do. to you, do ye even so to them: for this is the law and the prophets. [Matt. vii, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore him fourfold. [Luke xix, 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. ix, 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi, 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. vi, 17–19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye

have ministered to the saints and do minister. [Heb. vi, 10.]

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. [Heb. xiii, 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John iii, 17.]

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. xix, 17.]

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. [Psalm xli, 1.]

After which the Elder shall give the following INVITATION, *the people standing:*

IF any man sin, we have an advocate with the Father, Jesus Christ the

righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy sacrament to your comfort: and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general confession be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people devoutly kneeling and saying:

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and

wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all

them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting, life through Jesus Christ our Lord. *Amen.*

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in

thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that we may live and grow thereby; and that, being washed through His most precious blood, we may evermore dwell in Him, and He in us. *Amen.*

Then the Elder shall say the prayer of consecration, as followeth:

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the

whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of His precious death until His coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood; who in the same night that He was betrayed, took bread; (1) and when He had given thanks, He broke it, and gave it to His disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(1) *Here the Elder may take the plate of bread into his hand.*

Likewise after supper He took (2) the cup; and when he had given thanks, He gave it to them, saying,

(2) *Here he may take the cup in his hand.*

Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the Minister receive the communion in both kinds, and proceed to deliver the same to the other ministers, (if any be present:) after which, he shall say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

The Minister shall then proceed to administer the communion to the people in order, kneeling, into their uncovered hands. And when he delivereth the bread, he shall say:

THE body of our Lord Jesus Christ, which was given for *thee,* preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee,* and feed on Him in *thy heart* by faith with thanksgiving.

And the Minister that delivereth the cup shall say,

THE blood of our Lord Jesus Christ, which was shed for *thee,* preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee,* and be thankful.

[If the consecrated bread or wine be all spent before all have communed, the Elder may consecrate more, by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the people kneeling and repeating after him every petition.

OUR Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O LORD our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through

faith in His blood, we and thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said or sung:

GLORY be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up extemporary prayer; and afterward shall let the people depart with this blessing:

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B. If the elder be straitened for time, he may omit any part of the service, except the Invitation, the Confession, and the prayer of Consecration.

THE FORM

OF

SOLEMNIZATION OF MATRIMONY

[The parts in brackets throughout may be used or not, at discretion.]

At the day and time appointed for solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand, and the woman on the left, the minister shall say:

DEARLY beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is

between Christ and his Church; which holy estate Christ adorned and beautified with His presence, and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[*And also speaking unto the persons that are to be married, he shall say:*

I REQUIRE and charge you both, that if either of you know any impediment why you may not be lawfully

joined together in matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the man,

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health: and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Minister say unto the woman,

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

[*Then the Minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:*

I *M.* take thee *N.* to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's

holy ordinance: and thereto I plight thee my faith.

Then shall they loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the Minister:

I *N.* take thee *M.* to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.]

Then shall the Minister say,

O, ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman; whom we bless in thy name;

that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[*If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister,*

WITH this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

Then shall the Minister join their right hands together, and say:

FORASMUCH as *M.* and *N.* have consented together in holy wed-

lock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

GOD, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following prayer.

O GOD of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon

these persons the riches of Thy grace, sanctify and bless them, that they may please Thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary prayer.

Then the Minister shall say,

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE ORDER

FOR

THE BURIAL OF THE DEAD

The Minister, going before the corpse, shall say:

I AM the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi, 25, 26.

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes

shall behold, and not another. Job xix, 25–27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi, 7; Job i, 21.

In the house or Church may be read one or both of the following Psalms, or some other suitable portion of Scripture.

Psalm xxxix:

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my

days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy

peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm xc:

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in

the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad

according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Cor. xv, 41–58:

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natu-

ral body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twink-

ling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the grave, when the corpse is laid in the earth, the Minister shall say:

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our

last hour for any pains of death to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the Minister shall say:

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labors.

Then shall the Minister say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we

shall depart this life we may rest in Him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for

thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE FORM

OF

CONSECRATING BISHOPS

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy apostles, elders, and evangelists, many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all

may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders

The Epistle. Acts xx, 17–35.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance

toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy

Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things,

how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi, 15–17.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto Him, Feed my lambs He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the

third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matt. xxviii, 18–20.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,

WE present unto you this holy man to be consecrated a bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

BRETHREN, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit

hast appointed divers offices in thy Church: mercifully behold this thy servant now called to the work and ministry of a bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be consecrated:

BROTHER, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the

shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answ. I am so persuaded.

The bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Answ. I am so persuaded and determined, by God's grace.

The bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answ. I will so do, by the help of God.

The bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answ. I am ready, the Lord being my helper.

The bishop. Will you deny all ungodliness and worldly lust, and live soberly,

righteously, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answ. I will so do, the Lord being my helper.

The bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answ. I will so do, by the help of God.

The bishop. Will you be faithful in ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Answ. I will so be, by the help of God.

The bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answ. I will so show myself, by God's help.

Then the Bishop shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,

Lord, hear our prayer.

Answ. And let our cry come unto thee.

Bishop.

Let us pray.

ALMIGHTY God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to

hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them, the Bishop saying,

THE Lord pour upon thee the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of

fear, but of power, and love, and of a sound mind.

Then the Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive

the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper to the newly consecrated bishop and other persons present.]

Then shall be said the following prayers:

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, and in purity: that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and

reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

THE FORM

OF

ORDAINING ELDERS.

[When the day appointed by the bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the elders shall present unto the bishop all them that are to be ordained, and say,

I PRESENT unto you these persons to be ordained elders.

Then their names being read aloud, the bishop shall say unto the people,

BRETHREN, these are they whom we purpose, God willing, this day to ordain elders. For after due exam-

ination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be said the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of min-

isters in thy Church; mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv, 7–13.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into

the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x, 1–16.

VERILY, verily, I say unto you, He

the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in, he

shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice,

and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

YOU have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord, to teach and to premonish, to feed, and provide for the Lord's family, to gather the outcasts, to seek the lost, and to be ever ready

to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church whom you must serve, is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty,

to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly

for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this selfsame cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath

pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do

your duties: ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Answ. I think so.

The bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answ. I am so persuaded, and have so determined, by God's grace.

The bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Answ. I will so do, by the help of the Lord.

The bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Answ. I will, the Lord being my helper.

The bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying

aside the study of the world and the flesh?

Answ. I will endeavor so to do, the Lord being my helper.

The bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answ. I will apply myself thereto, the Lord being my helper.

The bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answ. I will so do, the Lord being my helper.

The bishop. Will you reverently obey

your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answ. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the bishop, (the persons to be ordained elders all kneeling,) Veni, Creator Spiritus, *the Bishop beginning, and the Elders and others that are present answering by verse, as followeth:*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done the Bishop shall pray in this wise, and say,

Let us pray.

ALMIGHTY God and heavenly Father, who of thine infinite love.

and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here

or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end *Amen.*

When this prayer is done, the Bishop, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the Bishop saying,

THE Lord pour upon thee the Holy Ghost for the office and work of

an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

TAKE thou authority as an elder in the Church, to preach the word of God, and to administer the holy sacraments in the congregation.

Then the Bishop shall say,

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths

may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and fur ther us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love

of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

*** [If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used: first that for deacons, then that for elders. The epistle shall be Ephes. iv, 7 to 13, as before in this office: immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x, 1, as before in this office; they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

THE FORM

OF

ORDAINING DEACONS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

After which, one of the Elders shall present unto the Bishop the persons to be ordained Deacons, and their names being read aloud, the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

The Collect.

ALMIGHTY God, who by thy divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our

Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever. *Amen.*

The Epistle. 1 Tim. iii, 8–13.

LIKEWISE must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

DO you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answ. I trust so.

The bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answ. I do believe them.

The bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Answ. I will.

The bishop. It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy communion, to

help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answ. I will do so, by the help of God.

The bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Answ I will do so, the Lord being my helper.

The bishop. Will you reverently obey them to whom the charge and government over you is committed, following

with a glad mind and will their godly admonitions?

Answ. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

TAKE thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

TAKE thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel.

Luke xii, 35–38.

LET your loins be girded about, and your lights burning, and ye your-

selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects following:

ALMIGHTY God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church; make them, we beseech thee, O Lord, to be modest,

humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

THE FORM

FOR

LAYING THE CORNER-STONE OF A CHURCH.

The Minister, standing near the place where the stone is to be laid, shall say unto the Congregation,

DEARLY beloved, We are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that, wherever two or three are gathered in His name, there is He in the midst of them. And in all ages His servants have separated certain places

for His worship; as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which He filled with the glory of His presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 959–963 *be sung.*

Then shall the Minister say,

Let us pray.

MOST glorious God, the heaven is Thy throne and the earth is Thy footstool: what house then can be

builded for Thee, or where is the place of Thy rest? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto Thy holy name that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house for Thy worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name: and we pray Thee, to continue Thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of Thy house shall be completed, and ready for dedication to Thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of Thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when Thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for Thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of Thy blessed Name; through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship Thee in the temple here to be builded, may so serve and please Thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy places, made without hands,

whose builder and maker is God, *Amen.*

Hear us, O Lord, for Thou art our God in whom we trust. And when we shall cease to pray unto Thee on earth, may we, with all those who in like manner have erected such places to Thy name, and with all thy saints and redeemed ones, eternally praise Thee for all Thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech Thee, for the sake of Thy dear Son, and to Thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses; the parts in italics to be read by the people.

Psalm cxxxii.

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, or slumber to my eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy.

There will I make the horn of David to bud:

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame:

But upon himself shall his crown flourish.

The Lesson. 1 Cor. iii, 9–23.

FOR we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall de-

clare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore

let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister, standing by the stone, exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Almanac for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, *after which the Minister may deposit the box in the stone and cover it; and the stone shall be laid and adjusted by the Minister, assisted by the builder.*

Then shall the Minister say,

IN the name of the Father, and of the Son, and of the Holy Ghost,

we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary prayer, the Lord's Prayer, and the Benediction.

FORM

FOR

THE DEDICATION OF A CHURCH.

The Congregation being assembled in the Church, the Minister shall say,

DEARLY beloved, The Scriptures teach us that God is well pleased with those who build Temples to His name. We have heard how He filled the Temple of Solomon with His glory, and how in the Second Temple He manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that He will also favorably approve our purpose of dedicating this

place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his Name, that this godly undertaking hath been so far completed; and in prayer for His further blessing upon all who have been engaged therein, and upon all who shall hereafter worship His name in this place.

Let one of the Hymns 964–971 *be sung, and extemporary prayer be offered, the congregation all kneeling.*

Then shall the Minister, or some one appointed by him, read

The First Lesson. 2 Chron. vi, 1, 2, 18–21, 40–42; vii, 1–4.

THEN said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee,

thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the

ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson. Heb. x, 19–26.

HAVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one an

other to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns, 967–971, be sung, after which the Minister shall deliver a Sermon suitable to the occasion, after which the contributions of the people shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together;

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem.

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the altar, and one of them, or some one in their behalf, say unto the Minister,

WE present unto you this building, to be dedicated as a Church for

the service and worship of Almighty God.

Then shall the Minister request the congregation to stand, while he repeats the following

DECLARATION.

DEARLY beloved, It is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed His servants in their holy enterprise of erecting this Church, we dedicate it to His service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according

to the Discipline and usages of the Methodist Episcopal Church. And, as the dedication of the Temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated, that they may be renewed after the image of Christ. To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To Him may our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom. And that He may graciously accept this our solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer.

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and

minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy holy Spirit grafting it inwardly in the heart, the

hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come unto this place of Thy rest, Thou and the ark of Thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of Thy children which they shall make unto Thee in this place: and whensoever Thy servants shall make to Thee their petitions here, do Thou hear them from Heaven, Thy dwelling place, the throne of the glory of Thy kingdom; and when Thou hearest, forgive. And grant, O Lord, we beseech Thee, that here and elsewhere Thy ministers may be clothed with righteousness, and Thy saints rejoice in thy salvation. And may we all, with Thy people every-

where, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The services to conclude with Doxology and Benediction.

PART V.

EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

SECTION I.

Education.

Quest. How shall the Church provide for the higher education of her youth?

Each Conference one Academy.

Answ. 1. It is recommended that wherever practicable each Conference have at least one academy or seminary under its direct supervision; and that such institutions confine themselves to their legitimate sphere of duties.

Four Conferences to one University.

2. It is also recommended that, as a general thing, not less than four Conferences unite in the support of a college or university; and the Conferences are earnestly advised not to multiply schools, especially of this higher grade, beyond the wants of the people or their ability to sustain them.

Endowment.

3. All these schools are, to a certain extent, beneficiary institutions. The academy must be furnished with buildings and apparatus by the benevolence of the Church. The college must, in addition to these, have such endowments as shall yield a regular income sufficient to meet its current expenses; and, that our people may be properly instructed in this matter, it shall be the duty of each Preacher in charge to preach on the subject of education once a year, to diffuse information by the distribution of tracts, or otherwise, and especially to call the attention of

our wealthy members and friends to the duty of making liberal donations and bequests to this object. It is also recommended that each Conference take up annually a collection to aid the work of education.

4. It is advised that educational societies for the aid of poor young men be established, in connection with each of our colleges and biblical institutes, or Annual Conferences. Educational Societies.

SECTION II.

Sunday-Schools and the Instruction of Children.

Quest. 1. What shall we do for the moral and religious instruction of our children?

Answ. 1. It shall be the duty of each Presiding Elder to bring the subject of Sunday-schools before the last Quarterly Conference of each year; and said Quarterly Conference shall proceed to appoint a committee of not less than three nor more than nine, who shall be members of our Church, to be called the Committee on Sunday-Schools, of which the Preacher in charge shall be the chairman, whose duty it shall be to aid the Preacher in charge and the officers of the Sunday-schools in procuring suitable teachers, in promoting, in all proper ways, the attendance of children on our Sunday-schools and on our regular public worship, and in raising money to meet the expenses of the Sunday-schools of the charge. Committee on Sunday-Schools.

It shall be the duty of the Preacher in charge, aided by the superintendent and the Committee on Sunday-Schools, to decide as to what books shall be used in our Sunday-schools. (See ans. 5, page 42.) Sunday-School Books.

2. It shall be the special duty of the Preachers having charge of circuits or stations, with the aid of the other Preachers and the Committee on Sun- Duty of Preachers in charge.

day-Schools, to form Sunday-schools in all our congregations where ten children can be collected for that purpose, which schools shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church; and to engage the co-operation of as many of our members as they can, and to visit the schools as often as practicable; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months; and to form Bible classes wherever they can, for the instruction of youth and adults; and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose.

3. It shall be the duty of our Preachers to enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrine and duties of our holy religion, to see that our catechisms be used as extensively as possible in our Sunday-schools and families, to preach to the children, and publicly catechise them in the Sunday-schools, and at public meetings appointed for that purpose.

4. It shall be the duty of every Preacher, in his pastoral visits, to pay special attention to the children, to speak to them personally and kindly on the subject of experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient. (See pages 20, 30, 31.)

5. Each Preacher in charge shall lay before the Quarterly Conference, to be entered on its journal, the number, state, and average attendance of the Sunday-schools and Bible classes in his charge, and the extent to which he has preached to the children and catechised them, and make the required report on Sunday-schools to his Annual Conference. (See pp. 69, 70, 71.*)

Sunday-School Reports.

* Constitution for Sunday-School Societies, see Appendix, No. 47, pp. 295, 296.

SECTION III.

The Support of Missions.

1. The support of missions is committed to the Churches, congregations, and societies as such.

2. It shall be the duty of each Annual Conference, where missions have been or are to be established, to appoint a standing committee, (which shall keep a record of its doings, and report the same to its Conference,) whose duty it shall be, in conjunction with the President of the Conference, to make an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to Preachers and their families from year to year: for which amount the President of the Conference for the time being shall draw on the treasurer of the society in quarterly installments. Duty of Annual Conferences.

3. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society.

4. Each Annual Conference shall designate the month or months in which the public collections and contributions for missions shall be taken within its bounds.

5. It shall be the duty of each Presiding Elder to bring the subject of our missions before the Quarterly Conference of each circuit and station within his district at the last Quarterly Conference in each year; and said Conference shall proceed to appoint a committee, of not less than *three* nor more than *nine*, (of which the Preacher in charge shall be chairman,) to be called the Committee on Missions, whose duty it shall be to aid the Duty of Presiding Elders.

Preacher in charge in carrying into effect the disciplinary measures for the support of our missions.

6. It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his district; and in order thereto, he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of missions during the preceding quarter, and particularly whether the Sunday-schools have been organized into Missionary Societies.

Duty of Preachers in Charge.

7. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence in the Church and congregation.

8. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to institute a monthly missionary prayer-meeting, or lecture, in each society, or Church and congregation, wherever practicable, for the purpose of imploring the Divine blessing on missions, for the diffusion of missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause.

9. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to appoint missionary collectors, and furnish them with suitable books and instructions, that they may call on each member of the society, or Church and congregation, and on other persons, at their discretion, for his or her annual, semi-annual, quarterly, monthly, or weekly contributions for the support of missions. Said collectors shall make monthly returns (unless otherwise instructed by the Committee) to the Preacher in charge, or to the Missionary Treasurer of the Church, if there be such Treasurer appointed by the Committee on Missions. Such returns shall be fairly entered in a book, which the Committee shall provide, together with collections and contributions

received from other sources. Such entries shall set forth the name of each collector, the real or assumed names of the contributors to each collector, with the amount contributed by each.

10. Each Preacher in charge shall report at Conference, to the Executive Committee, or Board of Managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in item nine, comprehending the name of each collector in his charge, and the name, real or assumed, of each contributor to each collector, that they may be by said Executive Committee, or Board of Managers, properly arranged by districts and by charges for publication in the Annual Report of the Conference Missionary Society, together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns and such publication not to be advisable.

11. It shall be the duty of the Preacher in charge, with the aid of the Committee on Missions, to present once in the year to the Societies, and Churches or the congregations, the cause of missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the Pastor and the Committee on Missions, with this injunction, that the Pastor shall preach, or cause to be preached on the occasion, one or more sermons; and with the recommendation that one whole Sabbath day be given to the cause, on this annual presentation of missions, in our principal Churches and congregations.

12. It shall be the duty of the Preacher in charge to see that each Sunday-school in our Churches and congregations be organized into a Missionary Society, under such rules and regulations as the Pastor, the Superintendent, and teachers may prescribe.

Sunday-school Missionary Society.

And the missionary contributions of the Sunday-schools shall be reported in a separate column in the Annual and General Minutes.

13. The President of the Conference, at each session, shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate, and said officers shall cause timely notice of such sermon to be published abroad.

Conference Missionary Sermon.

14. When the character of the Presiding Elder is under examination, the Bishop shall ask him whether the provisions of the Discipline for the support of missions have been carried out on his district; and when the character of a Preacher in charge is examined, inquire of him what amount has been raised on his charge for missions.

Examination of Character.

15. The Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select.

16. Any Annual Conference may, at its option, by a vote of two thirds of its members, assume the responsibility of supporting such missions, already established within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work;" and for this purpose it shall be at liberty to organize a Conference Domestic Society, with branches; *provided*, such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline. *Provided, also*, that in case more funds shall be raised for such missions than are needed, the surplus shall be paid over to the Treasurer of the Parent Society of the Methodist Episcopal

Domestic Missionary Society.

Church, at New York, to be appropriated to such mission or missions, under the care of the Society, as may be designated by said Conference.

SECTION IV.

Of Church Extension.

Quest. What can be done for the relief of feeble Churches embarrassed with debt, and to secure suitable sites for, and houses of, public worship, and otherwise promote the cause of Church Extension among us?

Answ. 1. Let our Church Extension Society be liberally supported, and let its rules and methods be carefully observed.

2. Each Annual Conference shall appoint a Board of Church Extension, composed of equal numbers of ministers and laymen, consisting of a President, Vice President, Corresponding Secretary, Recording Secretary, and Treasurer, and not less than three additional members, so located that a quorum thereof may be convened at any time; and the Secretary of the Conference shall immediately thereafter notify the Corresponding Secretary of the Parent Society of such appointment, and of the names and post-office address of each member thereof.

Said Board shall have authority to adopt By-Laws not inconsistent with the Constitution of the Parent Society, and shall, under the direction of the Parent Board, have charge of all the interests and work of Church Extension within the bounds of the Conference. It shall, in connection with the Conference, take all necessary measures to procure liberal annual collections from each congregation in the Conference, and special donations and bequests to the Loan Fund of the Society. It shall carefully examine all applications for aid from within the bounds of the Conference, and recommend only such as are found to be truly needy and meritorious.

It shall keep and preserve in suitable books, to be furnished by the Parent Board, a faithful record of all its proceedings, and account of amounts asked and received each year from every pastoral charge. And the Treasurer of said Board shall remit all funds in his hands to the Treasurer of the Parent Society at least once in every three months.

It shall make full report of its proceedings for the preceding year to each session of the Annual Conference, and at the same time to the Parent Board.

3. All applications for aid from the funds of the Society shall be made in accordance with blank forms to be furnished by the Parent Board, and shall contain the information therein required. Every such application for aid shall be first submitted to the Conference Board of Church Extension; and the said Board shall certify its action thereon to the Parent Board, and aid shall be granted only by the concurrent action of both the Conference and the Parent Boards. *Provided*, however, that in any case in which such Conference Board cannot be created, or act, the Bishop having charge, or a committee by him appointed, may perform the duties herein imposed upon the Conference Board.

4. It shall be the duty of each Presiding Elder to bring the subject of Church Extension before the Quarterly Conference of each circuit and station within his district at the last Quarterly Conference in each year; and said Conference shall appoint a committee of not less than three nor more than five, of which the Preacher in charge shall be chairman, to be called the Committee on Church Extension, whose duty it shall be to aid the Preacher in charge in carrying into effect the plans of the Parent and Conference Boards, and securing liberal contributions in aid of the Church Extension Society; and the Presiding Elder shall inquire, in the third Quarterly Conference of each year, what has been done for the cause of Church Extension.

5. It shall be the duty of the Preacher in charge, aided by the Committee on Church Extension, to provide for the diffusion of information concerning the work and wants of the Church Extension Society; he shall preach, or cause to be preached, a sermon on this subject in each congregation once in every year, and solicit contributions from each in aid of the Church Extension Society. He shall also invite private contributions and bequests to the "LOAN FUND" of the Society.

6. The Corresponding Secretary of the Church Extension Society shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select.

SECTION V.

Printing and Circulation of Religious Tracts.

Provision is made for the publication at the Book Concern of cheap books and tracts in our own and foreign languages. For the duties of the Editor of Tracts and Corresponding Secretary of the Tract Society, see Part V, § 6. Our Tract Society is designed to aid in the diffusion of religious knowledge by the circulation of our evangelical publications.

1. It is recommended to our people every-where to form Tract Societies, auxiliary to the Tract Society of the Methodist Episcopal Church. Tract Societies.

2. It is recommended to Preachers in charge to make annually in their several congregations, collections in behalf of the Tract Society of the Methodist Episcopal Church. Collections.

3. It shall be the duty of each Presiding Elder to bring the Tract cause before the last Quarterly Meeting Conference of each year, in each circuit and station within his district, and said Conference shall appoint a committee whose duty it shall be to devise and execute plans for local tract distribution. Tract Distribution.

SECTION VI.

Printing and Circulating Books, Tracts, and Periodicals.

1. The principal establishments of the Book Concern shall be in the cities of New York and Cincinnati; the Agents of our principal establishments at New York and Cincinnati, and the Editors of our books and periodicals, to be elected by the General Conference; and there shall be such other establishments as the General Conference may deem expedient.

Agents at New York.

2. There shall be an Agent and two Assistant Agents, who shall conduct the business of the Book Concern at New York and on the Pacific Coast, one of whom shall reside at San Francisco. These shall be chosen from among the Traveling Preachers, and shall be members of such Conferences as they may, with the approbation of the Bishops, select.

3. The Agents shall have authority to regulate the publications and all other parts of the business of the Concern, except what belongs to the editorial departments, as the state of the finances will admit, and the demands may require. It shall be their duty to send an exhibit of the state of the Book Concern at New York to each session of the Annual Conferences, and report quadrennially to the General Conference.

4. They shall publish such books and tracts as are recommended by the General Conference, and may, if approved by the Editors, publish such as are recommended by the Book Committee, or recommended by an Annual Conference; and they may reprint any book or tract which has been once approved and published by us, when in their judgment, and in the judgment of the Editors, the same ought to be reprinted; or they may publish any new work which may be approved by the Editors.

5. There shall be an Editor of the Methodist Quarterly Review and general books, and an Editor for the Christian Advocate, and an Editor of the Northern Christian Advocate, and an Editor of the California Christian Advocate, who, if chosen from among the Traveling Preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select. There shall be an Editor of the Sunday-School Advocate at New York, whose further duty it shall be, in consultation with the Book Agents, to superintend the preparation of Sunday-school library books and children's tracts. He shall also have charge of all our tract publications, including the Good News, and shall be Corresponding Secretary of the Tract Society. There shall also be an Editor of the Sunday-School Journal at New York, whose further duty it shall be, in consultation with the Book Agents, to have charge of the department of Sunday-School Requisites, including books of instruction for Sunday-schools and Normal Classes. He shall be Corresponding Secretary of the Sunday-School Union and Superintendent of the Department of Sunday-School Instruction. The Tract Society and the Sunday-School Union shall each pay such proportion of the salary of its Corresponding Secretary as the Book Committee, in consultation with the Executive Committee of each Society, shall consider just, in view of the time spent by each Secretary in the service of his Society. **Editors.**

6. There shall be an Agent and an Assistant Agent to conduct the Western Book Concern in Cincinnati, to be chosen from among the Traveling Preachers, who shall manage the business in the western country, so as to co-operate with the Agents at New York, and shall be members of such Conferences as they may, with the approbation of the Bishops, select. **Agents at Cincinnati.**

(1.) They shall have authority to publish any book or tract which has been previously published by the Agents at New

York, when in their judgment, and in the judgment of the Book Committee, the demand for such publication will justify, and the interests of the Church require it. *Provided*, they shall not reprint our large works, such as the Commentaries, quarto Bible, Wesley's and Fletcher's Works, or any other work containing more than seven hundred pages. And the Agents at New York shall fill the orders for the Agents at Cincinnati for the plates of such books or tracts; and when the Agents at New York are about to issue any new work of less than seven hundred pages, they shall, when practicable, give notice to the Agents at Cincinnati, and furnish, if ordered by them, duplicate plates, which, with the above, shall be at cost.

(2.) They shall publish such books and tracts as are recommended to them for publication by the General Conference; and they may publish any new work which shall be approved by the Editors; and may publish any work recommended by the Book Committee, or by an Annual Conference, if approved by the Editors.

(3.) Printed sheets ordered by the Agents from New York shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent., discount from the retail prices; and those ordered from Cincinnati to New York to be sent on the same terms, the agency sending the books to be charged with the expense of transportation.

(4.) It shall be the duty of the Agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the Annual Conferences, and report quadrennially to the General Conference.

(5.) The Agents of this establishment shall remit to the Agents at New York during the current year as largely and as frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also pay one third of the salaries and traveling expenses of the Bishops,

and also the same proportion of all other appropriations made by the said General Conference, unless otherwise ordered by said Conference.

Editors.

(6.) There shall be an Editor of the Ladies' Repository, general books and tracts, except those in the German language, and an Editor of the Western, of the Northwestern, and of the Central Christian Advocates, who, if chosen from among the Traveling Preachers, shall be members of such Conferences as they may, with the approbation of the Bishops, select.

(7.) There shall be an Editor in the German department, who shall have charge of the Christian Apologist and Sunday-School Bell, and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the Agents as above, for publication in the German language.

Book Committee.

7. The Book Committee shall consist of fifteen Traveling Ministers, to be chosen by the General Conference. During the interval of the General Conference they shall have power to fill any vacancy that may occur in their own body. It shall be the duty of this Committee to examine into the condition of the publishing interests of the Church, to inspect the accounts of the several Agents, and make a report thereof yearly to all the Annual Conferences, and to the General Conference. They shall also attend to such matters as may be referred to them by the Editors or Agents for their action or counsel. And they shall have power to suspend an Editor or Agent from his official relation as such, if they judge it necessary for the interests of the Church and the Concern. And a time shall be fixed, at as early a day as practicable, for the investigation of the official conduct of the said Editor or Agent, at which two or more of the Bishops shall be requested to attend; and by the concurrence of the Bishops present, and of a

majority of the Committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the Book Committee, and two or more of the General Superintendents, as soon as practicable, to provide for such vacancy until the next General Conference.

Debts to the Book Concern.

8. Every Annual Conference shall appoint a committee, who in the absence of the Agent shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same.

Every Presiding Elder, Minister, and Preacher shall do every thing in his power to recover all debts due to the Concern for books or periodicals within the bounds of his charge. If any person, Preacher or member, be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts.*

Publishing Committees.

9. There shall also be published the Pittsburgh Christian Advocate at Pittsburgh, Pa.; and the Pacific Christian Advocate in Portland, Oregon; for each of which there shall be an Editor, who, if chosen from among the Traveling Preachers, shall be a member of such Conference as he may, with the approbation of the Bishop, select. There shall also be for each of these papers a separate Publishing Committee, whose duties shall be similar with regard to them to those of the Book Agents and Book Committees, in relation to the publications under their care, so far as they may be applicable to the establishments under their supervision.

10. The Publishing Committee of the Pittsburgh Chris-

* Members of Annual Conferences indebted to the Book Concern. (See pages 252, 253.)

tian Advocate shall consist of three members from the Pittsburgh Conference, two from the Erie Conference, and two from West Virginia Conference, to be chosen by the General Conference.

11. The Publishing Committee of the Pacific Christian Advocate shall consist of five members of the Oregon Conference, to be chosen annually by said Conference.

12. The Publishing Committee in each of these establishments shall keep an account of the receipts and expenditures for the paper, correspond with the Agents at New York, hold all moneys, after defraying current expenses, subject to their order, and shall report annually on the state of the establishment to their Conference, and to the Agents at New York. And whenever it shall be found that such papers do not fully support themselves, with such aid as may have been allowed them, it shall be the duty of the Publishing Committees to discontinue them.

13. There shall be a depository of our books at Pittsburgh, Pennsylvania; at Boston, Massachusetts; and at Buffalo, New York; furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday-school books, and tracts, to be sold for the Concern on the same terms as at New York. *Provided*, that there shall not be more than fifteen thousand dollars' worth at Pittsburgh, nor more than ten thousand dollars' worth at Boston. There shall also be a depository at Chicago, Illinois, and one at St. Louis, Missouri, to be supplied by the Agents at Cincinnati. Depositories.

14. The expenses incident to the transportation, management, and sale of our books at these depositories having been met out of the sales, according to an arrangement with the Agents, the net proceeds shall be forwarded to said Agents as fast as possible.

15. Full statements shall be made to the Agents semi-

annually, at dates fixed by them, of the amount of sales and of expenses; distinguishing cash sales from those on credit. And, also, annual statements shall be made of the amount of stock.

16. If it shall appear to the Agents that the business at either of the depositories is not well managed, or that remittances are not duly made, they shall immediately correct the error complained of; or, with the concurrence of the Book Committee, cause the affairs of the Depository to be wound up.

17. No books shall *hereafter* be sold on commission, either from New York, Cincinnati, or any other depository or establishment under our direction.

Salaries.

18. The salaries of the Editors and Agents at New York and San Francisco, and of the Northern Christian Advocate, the salaries of the Agents and Editors at Cincinnati, and the Editors at Chicago and St. Louis, shall be fixed by the Book Committee. And the salaries of the Editors of the papers at Pittsburgh, Pennsylvania, and at Portland, Oregon, shall be fixed by the Publishing Committees having charge of those papers respectively. The amounts to be appropriated for Correspondence shall also be fixed by the Book Committee.

Profits.

19. The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient Traveling Preachers and their families, the widows and orphans of Preachers, etc. The Book Agents shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw that year; and each Conference may draw for its proportionate part on any person who has book money in hands, and the drafts, with the receipt of the Conference thereon, shall be sent to the Book Agents, and be placed to the credit of the person who paid the same.

20. The Annual Conferences are affectionately and earnestly requested not to establish any more Conference papers: and where such papers exist, they may be discontinued when it can be done consistently with existing obligations. Miscellaneous.

21. Any Traveling Preacher who may publish any work or book of his own shall be responsible to his Conference for any obnoxious matter or doctrine therein contained.

22. No Editor, Agent, or clerk employed in the Book Concern, or in any department belonging to it, shall be allowed in any case to publish or sell books as his own private property, or employ his time for other parties.

SECTION VII.

The Chartered Fund.

Quest. 1. What further provision shall be made for the distressed Traveling Preachers, for the families of Traveling Preachers, and for the Superannuated and Worn-out Preachers, and the widows and orphans of Preachers?

Answ. There shall be a Chartered Fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of Trustees chosen by the General Conference, and the interest applied under the direction of the General Conference, according to the following regulations, namely: Stock Funded.

1. The Elders, and those who have the oversight of circuits, shall be collectors and receivers of subscriptions, etc., for this fund. Regulations.

2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the general Book Agents, who shall pay it to the Trustees of the fund; otherwise it shall be brought to the ensuing Annual Conference.

3. The interest shall be divided into seventy-one equal parts, and each of the Annual Conferences shall have authority to draw one of these parts out of the fund; and if in one or more Conferences less than one of these parts be drawn out of the fund in any given year, then in such case or cases the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund such surplus of the interest which has not been applied by the former Conferences; and the Bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from Conference to Conference.

4. All drafts on the Chartered Fund shall be made on the President of the said fund, by order of the Annual Conference, signed by the President, and countersigned by the Secretary of the said Conference.

5. The money subscribed for the Chartered Fund may be lodged, on proper securities, in the States respectively in which it has been subscribed, under the direction of deputies living in such States respectively; *provided* such securities and such deputies be proposed as shall be approved of by the Trustees in Philadelphia; and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the Trustees.

Quest. 2. How shall vacancies in the Board of Trustees of the Chartered Fund be filled?

Answ. The Board of Trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

PART VI.

TEMPORAL ECONOMY.

CHAPTER I.

SUPPORT OF MINISTERS.

SECTION I.

The Support of Bishops, and the Families of deceased Bishops.

Quest. WHAT provision shall be made for the support of the Bishops, and the widows and children of deceased Bishops?

Answ. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each Bishop, considering the number and condition of his family, and of the amount necessary to assist the widows and children of deceased Bishops; and the Bishops are authorized to draw on the Book Concern for said amount, and also for their traveling expenses. The Bishop presiding at an Annual Conference, within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on the Book Concern for such amount as may be estimated as aforesaid.

SECTION II.

Support of Presiding Elders.

Quest. How shall the Presiding Elders be supported?

Answ. There shall be annually, in every district, a meeting

composed of one steward from each circuit and station, to be selected by the Quarterly Conference, whose duty it shall be, with the advice of the Presiding Elder, (who shall preside in such meeting,) to make an estimate of the amount necessary to furnish a comfortable support to the Presiding Elder, and to apportion the same, including house rent and traveling expenses, among the different circuits and stations in the district, according to their several ability; and in all cases the Presiding Elder shall share with the Preachers in his district in proportion with what they have respectively received; but if there be a surplus of money raised for the support of the Preachers in one or more of the circuits or stations in his district, he shall receive such surplus, provided he do not receive more than his allowance.

SECTION III.

Support of Ministers and Preachers.

1. It shall be the duty of the Quarterly Conference of each circuit and station, at the session immediately preceding the Annual Conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the Preachers, make an estimate of the amount necessary to furnish a comfortable support to the Preacher or Preachers stationed among them, taking into consideration the number and condition of the family or families of such Preacher or Preachers, which estimate shall be subject to the action of the Quarterly Conference; and the Stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the Preachers shall not be reckoned as a part of the estimate, but be paid by the Stewards separately.

Member applying for Location.

2. Whenever a member of an Annual Conference applies for a location, it shall be asked

in all cases. Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof, to the payment of said debt.

3. When a member of an Annual Conference is accused of crime in the interval of his Conference session, and is suspended by a committee, and subsequently convicted by his Conference and expelled, his claim upon the funds of the Conference shall cease from the time of his suspension.

When Claim ceases.

SECTION IV.

Support of Superannuated Preachers.

It shall be the duty of the Quarterly Conference of each charge within whose bounds a Superannuated Preacher, or the widow or child of a deceased Preacher may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such Preacher, widow, or child in obtaining a comfortable support, and such estimate shall be sent up to the Annual Conference with which the claimant may be connected, and subject to the action of said Annual Conference.

SECTION V.

Local Preachers to have an allowance in certain Cases.

1. Whenever a Local Preacher fills the place of a Traveling Preacher by the approbation of the Presiding Elder, he shall be paid for his time a sum proportional to the allowance of a Traveling

Claim of Local Preachers as a Supply.

Preacher; which sum shall be paid by the circuit at the next Quarterly Meeting, if the Traveling Preacher whose place he filled up were either sick or necessarily absent; or, in other cases, out of the allowance of the Traveling Preacher.

Local Preachers in Embarrassed Circumstances.

2. If a Local Preacher be distressed in his temporal circumstances on account of his service in the circuit, he may apply to the Quarterly Conference, who may give him what relief they judge proper, after the allowance of the Traveling Preachers and of their wives, and all other regular allowances, are discharged.

CHAPTER II.

RAISING SUPPLIES—PARSONAGES.

SECTION I.

Methods for Raising Annual Supplies for the Propagation of the Gospel, and making up the Allowance of Preachers.

1. THE more effectually to raise the amount necessary to meet the above-mentioned allowances of the effective Ministers and Preachers, let there be made weekly class collections in all our societies where it is practicable; and in such circuits and stations where the Stewards approve, large classes may be divided into two or three financial classes, to consist of not more than twelve members and a collector appointed by the Preacher, (by and with the advice and consent of the Stewards,) whose duty it shall be to collect weekly, monthly, or quarterly, as the case may be determined, from each member of the class, what they agree to pay, and the money when collected shall be paid regularly to the class-leader, to be brought up by him to the leaders' meeting or Quarterly Conference, as the case may be.

2. To provide to meet the claims that may be presented and determined at the Annual Conference, every Preacher shall make an annual collection in every congregation of his charge, and the money so collected shall be lodged in the hands of the Steward or Stewards, and brought or sent to the ensuing Annual Conference.

3. Let the annual produce of the Chartered Fund, as divided among the several Annual Conferences, be applied with the above contributions, but so as not to militate against the rules of the Char- Chartered Fund and Book Concern.

tered Fund, and also the annual dividend arising from the profits of the Book Concern. Out of the money so collected and brought to the respective Annual Conferences, let the various allowances agreed upon in accordance with the provisions of Part VI, ch. i. pp. 251–254, be paid.

Preachers who have not obtained Allowance.

4. Effective men who have not been able to obtain their allowance from the people where they have labored may present a claim to the Conference, to be paid out of the money at the disposal of the Conference, and such claim may be paid, or any part thereof, as the Conference may determine. In no case, however, shall the Church or Conference be holden accountable for any deficiency, as in the case of debt.

Fund.

5. Every Annual Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances Each Annual Conference is authorized to raise a fund, if they judge it proper, subject to their own control, and under such regulations as their wisdom may direct, for the relief of the distressed traveling and superannuated Preachers, their wives, widows, and children; and it shall be the duty of each Annual Conference to take measures *from year to year* to raise money in every circuit and station within its bounds for those purposes.

SECTION II.

Building and Renting Houses for the use of Traveling Preachers.

Quest. What advice or direction shall be given concerning the building or renting of dwelling-houses for the use of the married Traveling Preachers?

Building and Furnishing Houses.

Answ. 1. It is recommended by the General Conference to the Traveling Preachers to advise our friends in general to purchase a lot of ground in

each circuit, and to build a Preacher's house thereon, and to furnish it with, at least, heavy furniture.

2. The General Conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married Preacher and his family, (when such are stationed upon their circuits respectively,) and that the Annual Conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it.

Duty of Stewards.

The Stewards in each circuit and station shall be a standing committee (where no Trustees are constituted for that purpose) to provide houses for the families of our married Preachers, or to assist the Preachers to obtain houses for themselves when they are appointed to labor among them.

Duty of Presiding Elders.

3. It shall be the duty of the Presiding Elders and Preachers to use their influence to carry the above rules respecting building and renting houses for the accommodation of Preachers and their families into effect. In order to this, each Quarterly Conference shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the Preachers and Presiding Elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

CHAPTER III.

CHURCHES AND CHURCH PROPERTY.

SECTION I.

Building Churches.

Quest. 1. Is any thing advisable in regard to building churches?

Answ. 1. Let all our churches be built plain and decent, and with free seats wherever practicable; but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too.

Church Debts.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

In all cases where debts for building houses of worship have been, or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance such a course by declining to

give pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts: except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.

3. In future we will admit no charter, deed, or conveyance for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance that the Trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of the ministers of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our Deed of Settlement. (See ans. 1, page 261.)

Conveyance.

SECTION II.

Trustees—Their Appointment, Duties, and Responsibilities.

Quest. How shall Trustees be constituted for our Church property, and what shall be their duties?

Answ. 1. Each Board of Trustees shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, and a majority of whom shall be members of the Methodist Episcopal Church.

Number of Trustees.

2. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed.

Mode of Election.

3. Where no such specific requirement is made, they shall be elected annually, by the fourth Quarterly Conference of the circuit or station, upon the nomination of the Preacher

in charge, or the Presiding Elder of the District. In case of failure to elect at the proper time a subsequent Quarterly Conference may elect; and all Trustees shall hold their office until their successors are elected.

4. In States and Territories where an option is given as to the mode of election, the one or the other may be pursued; and all these provisions shall apply both to the creation of new boards and to the filling of vacancies, whether for houses of worship or dwellings for the preachers.

Relief of Trustees.

Provided, nevertheless, That if the said Trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they, the said Trustees, or their successors, be obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises, or by selling the said premises, after notice given to the Pastor or Preacher who has the oversight of the congregation attending Divine service on the said premises, if the money due be not paid to the said Trustees, or their successors, within one year after such notice given: and if such sale take place the said Trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall deposite the remainder of the money produced by the said sale in the hands of the Steward or Stewards of the society belonging to or attending Divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said Steward or Stewards, shall be at the disposal of the Quarterly Conference; which said Quarterly Conference shall dispose of the said money according to the best of their judgment for the use of the said society.

5. No person who is a Trustee shall be ejected while he is

in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

Joint Security.

6. The Board of Trustees of every circuit or station shall be responsible to the Quarterly Conference of said circuit or station, and shall be required to present a report of its acts during the preceding year.

Trustees Responsible to the Quarterly Conference.

SECTION III.

Form for Conveyance of Church Property.

Quest. What shall be done for the security of our Church property?

Ansic. 1. In all conveyances of ground for the erection of houses of worship, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust that said premises shall be used, kept, maintained, and disposed of as a place of Divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the Discipline, usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situate."*

Form of Conveyance for Churches.

2. In all conveyances of ground for the erection of dwelling houses for the use of the preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the Preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be

Form of Conveyance for Parsonages.

*See § 1, ans. 3, page 259.—ED.

stationed in said place; subject to the usage and Discipline of said Church as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situate."

Conformity to State Laws.

3. In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the several States and Territories in which the property may be situated, so as to secure the ownership of the premises *in fee simple*.

Sale of Church Property.

4. Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to Trustees for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Annual Conference, and, in the interim of the Annual Conference, the Preacher in charge and the Presiding Elder of the district, consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may proceed to sell and convey said property: *provided*, that in all such cases the proceeds of the sale, after the payment of debts, if any, shall be applied to the purchase or improvement of other property for the same uses, and deeded to the Church in the same manner prescribed above.

SECTION IV.

Trusteeship.

Quest. What shall be done for the better security of donations, bequests, grants, etc., made for benevolent purposes to the Methodist Episcopal Church?

Ansic. 1. There shall be located at Cincinnati an incorporated Board of Trustees of the Methodist Episcopal Church, composed of twelve members, six ministers and six laymen, appointed by the General Conference, of whom three of each class shall hold office four years, and three of each class eight years; all vacancies to be filled quadrennially by the General Conference. The duty of this Board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board or to the Methodist Episcopal Church as such, for any benevolent object, and to administer the said funds and the proceeds of the same, in accordance with the directions of the donors and of the interests of the Church contemplated by said donors, under the direction of the General Conference. **Board of Trustees.**

2. When any such donation, bequest, grant, or trust, etc., is made to this Board, or to the Church, it shall be the duty of the Preacher in the bounds of whose charge it occurs to give an early notice thereof to the Board, who shall proceed without delay to take possession of the same according to the provisions of their charter.

3. The Board shall make a faithful report of its doings, and of the funds and property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church.

CHAPTER IV.

BOUNDARIES.

Boundaries of the Annual Conferences.

1. ALABAMA CONFERENCE shall embrace the State of Alabama, and that portion of the State of Florida lying west of Apalachicola River.

2. BALTIMORE CONFERENCE shall embrace the District of Columbia, the Western Shore of Maryland excepting so much of Alleghany County as lies west of the dividing ridge of the Alleghany Mountains, and including so much of the State of Pennsylvania as lies within the Hancock, Alleghany, and Frostburgh Circuits, the County of Frederick, in the State of Virginia, and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, Hardy, Pendleton, and Grant, in the State of West Virginia.

3. BLACK RIVER CONFERENCE shall include the counties of Jefferson, Lewis, Franklin, and St. Lawrence, in the State of New York.

4. CALIFORNIA CONFERENCE shall embrace the State of California lying west of the summit of the Sierra Nevada Mountains, and the Sandwich Islands.

5. CENTRAL GERMAN CONFERENCE shall comprise the German work within the bounds of the Cincinnati, North Ohio, and Southeastern Indiana Conferences, and include also Danville, in Illinois, and Golconda and Metropolis, in Illinois.

6. CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following line, namely: Beginning on the Mississippi River at the Meredosia, thence down the Meredosia to its mouth; thence easterly to Center School-House, so as

to include Center Society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock Island Railroad; thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river and the Kankakee to the Indiana State line, leaving the city of Ottawa in the Rock River Conference, and Aroma and Bureau Junction in the Central Illinois Conference.

7. CENTRAL NEW YORK CONFERENCE shall be bounded on the north by Lake Ontario and the Black River Conference; on the east by the Troy Conference; on the south by a line running east from Newfield to Ithaca; thence easterly north of Slaterville, Harford, Marathon, and Willett, to the west line of Chenango County; thence northerly to the northern boundary of said county, excluding all of Chenango District in Chenango County; thence easterly on the northern boundary of said county to the Unadilla River; thence up said river to the Cherry Valley Turnpike; thence easterly on said turnpike to the southwesterly boundary of Troy Conference, including all places on the line of said turnpike; and on the west by East Genesee Conference.

8. CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference; on the south by the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's charge in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio.

9. CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south, by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included

in the Baltimore Conference; on the west, by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to Saint Marys; on the north, by a line extending from Saint Marys eastward to Emporium; thence by the southern boundary of Potter and Tioga, except such portion of Tioga as is in Liberty Valley Circuit; thence through Sullivan County north of Laporte, to the west line of Wyoming County; on the east, by Wyoming Conference to the north line of the Philadelphia Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Ashland, Beaver Meadow, and Whitehaven Circuits; thence by the Susquehanna River to the place of beginning.

10. CINCINNATI CONFERENCE shall be bounded on the north by a line commencing at the southwest corner of Darke County in the State of Ohio; thence easterly to the northwest corner of the Ohio Conference, so as to leave Bellefontaine and Delaware Districts in the Central Ohio Conference; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana.

11. COLORADO CONFERENCE shall include Colorado Territory, and that part of Dacotah Territory lying west of Nebraska, and the Territory of New Mexico, excepting that portion lying west of the Rocky Mountains.

12. DELAWARE CONFERENCE (of colored members) shall include the territory north and west of the Washington Conference, and east of the summit of the Alleghany Mountains.

13. DES MOINES CONFERENCE shall include that part of the State of Iowa west of a line beginning at the southeast corner of Wayne County; thence due north to the south line of Marshall County; thence west to the southeast corner of Story County; thence due north to the State line, leav-

ing Knoxville in the Iowa Conference, Monroe in the Des Moines Conference, and Iowa Falls in Upper Iowa Conference; and also that portion of Dacotah Territory east of the Missouri River, and south of Fort Randall.

14. DETROIT CONFERENCE shall include that part of the State of Michigan east of the principal meridian, and also the Upper Peninsula.

15. EAST GERMAN CONFERENCE shall embrace the German work east of the Alleghany Mountains.

16. EAST GENESEE CONFERENCE shall include that part of the State of New York west of Central New York and Wyoming Conferences, and east of the Genesee River, including the city of Rochester; and also so much of Pennsylvania as is within the Troy District, excluding Potter County, excepting that portion excluded in Brookfield Circuit.

17. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

18. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus Creek; thence up said creek to the village of Gowanda, leaving said village in the Genesee Conference; thence to the Alleghany River at the mouth of Tunungwant Creek; thence up said creek southward to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the head of Mahoning Creek; thence down said creek, exclusive of the Milton Society, but including Finley Society in the Punxutawney Circuit, and Putneyville in the Bethlehem Circuit, to the Alleghany River; thence across said river in a northwesterly direction to the Western Reserve Line, including the north part of Butler County and Newcastle, and also including Petersburgh; thence west to the Ohio Canal; thence along said canal to Lake Erie, including Akron and all of Cleveland lying east of the Cuyahoga River.

19. GENESEE CONFERENCE shall include that part of the State of New York west of the Genesee River, excepting the city of Rochester, and so much as is included in the Erie Conference, and also including the County of Potter, in the State of Pennsylvania, with the exception of the Brookfield Charge, and also so much of M'Kean County as is embraced in the Olean District.

20. GEORGIA CONFERENCE shall include the State of Georgia.

21. GERMANY AND SWITZERLAND MISSION CONFERENCE shall include the work in Germany and those portions of France and Switzerland where the German language is spoken.

22. HOLSTON CONFERENCE shall be bounded on the east by Virginia; on the north by Virginia and Kentucky; on the west by the western summit of the Cumberland Mountains; on the south by Georgia and the Blue Ridge, including that portion of North Carolina not within the North Carolina Conference.

23. ILLINOIS CONFERENCE shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Vermont and Mackinaw Circuit in the Central Illinois, and Warsaw, Bloomington, and Normal, in the Illinois Conference.

24. INDIA MISSION CONFERENCE shall embrace the northwest provinces of India.

25. INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road inter-

sects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Terre Haute and Richmond Railroad to White River; thence up said river to a point due west of the northern limits of the city of Indianapolis; thence east to Meridian-street; thence south on said street to the southern limits of said city; thence west to White River; thence down said river to the south line of Morgan County; thence east on said line to Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott, and Clark Counties to the Ohio River; on the south by the Ohio River; and on the west by the State of Illinois.

26. IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference, and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the railroad to Davenport, leaving Davenport and Iowa City in Upper Iowa Conference, and all intermediate towns in Iowa Conference.

27. KANSAS CONFERENCE shall include the State of Kansas and the Indian Territory.

28. KENTUCKY CONFERENCE shall include the State of Kentucky.

29. LIBERIA MISSION CONFERENCE shall embrace the western coast of Africa.

30. LOUISIANA CONFERENCE shall include the State of Louisiana.

31. MAINE CONFERENCE shall include that part of the State of Maine west of the Kennebec River from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and also that part of New Hampshire east of the

White Hills, and north of the waters of Ossipee Lake and the town of Gorham.

32. MICHIGAN CONFERENCE shall include the State of Michigan west of the principal meridian, in the lower peninsula.

33. MINNESOTA CONFERENCE shall include the State of Minnesota, and so much of northwest Wisconsin as is not included in the West Wisconsin Conference.

34. MISSISSIPPI CONFERENCE shall include the State of Mississippi.

35. MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

36. NEBRASKA CONFERENCE shall embrace the State of Nebraska.

37. NEVADA CONFERENCE shall include Nevada and so much of California as lies east of the west summit of the Sierra Nevada Mountains.

38. NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, Staten Island, and so much of New York and Pennsylvania as lies within the Jersey City and Newton Districts.

39. NEW ENGLAND CONFERENCE shall include all of Massachusetts east of the Green Mountains not included in the New Hampshire and Providence Conferences.

40. NEW HAMPSHIRE CONFERENCE shall include New Hampshire, except that part within the Maine Conference; also that part of Massachusetts northeast of the Merrimac River.

41. NEW JERSEY CONFERENCE shall include that part of New Jersey south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville Station.

42. NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie, Newburgh, Prattsville, Ellenville, and Rhinebeck Districts.

43. NEW YORK EAST CONFERENCE shall include the New York, Bridgeport, New Haven, and the two Long Island Districts, including those charges in the city of New York east of a line running through Third Avenue, Bowery, Chatham-street, Park Row, and Broadway.

44. NORTH CAROLINA CONFERENCE shall include the State of North Carolina excepting the ten counties west of Watauga County and the Blue Ridge.

45. NORTH INDIANA CONFERENCE shall be bounded on the north by Michigan; on the east by Ohio including Union City; on the south by the National Road, from the State line west to Marion County, thence north to the northeast corner of said county, thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all towns on the National Road east of Indianapolis.

46. NORTH OHIO CONFERENCE shall be bounded on the north by the Ohio State line; on the east by Erie Conference, and Tuscarawas and Muskingum Rivers, to Dresden: on the south by Ohio Conference, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River, excluding so much of the town of Delaware as lies west of the Olentangy River, and also excluding the towns of Marion, Fremont, and Upper Sandusky, and including Tiffin.

47. NORTHWEST GERMAN CONFERENCE shall include the German work formerly within the Rock River and Minnesota Conferences, and Galena District of Upper Iowa Conference.

48. NORTHWEST INDIANA CONFERENCE is bounded on the north by Lake Michigan and the State line; on the east by the St. Joseph River and the Michigan Road; on the south by the Indiana Conference; and on the west by Illinois, including all the towns on the Michigan Road except Logansport, and all the towns on the southern boundary.

49. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River south of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County; thence north on the west line of the Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad, leaving Vienna, Dunbarton, and Sinking Springs Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning; including Milford, Stratford, and St. Paul's Charge in Delaware.

50. OREGON CONFERENCE shall include the State of Oregon and Washington Territory.

51. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River; on the north by the north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

52. PITTSBURGH CONFERENCE shall be bounded on the north by Erie Conference; on the east by the summit of the Alleghany Mountains to the southern boundary of Pennsylvania, excluding New Washington Circuit; thence west along the line of West Virginia Conference to the Ohio River; thence down said river to Muskingum River, excluding Marietta and Zanesville; thence up said river to the line

of Erie Conference, including Massillon, and excluding the towns of Fulton and Clinton.

53. PROVIDENCE CONFERENCE shall include that part of Connecticut east of Connecticut River; the State of Rhode Island; with Millville and Blackstone in Massachusetts; and also that part of Massachusetts southeast of a line drawn from the northeast corner of Rhode Island to the mouth of Neponset River; leaving Walpole Station, Foxborough, and Quincy Point in New England Conference.

54. ROCK RIVER CONFERENCE shall include that part of Illinois north of Central Illinois Conference.

55. SOUTH CAROLINA CONFERENCE shall include the State of South Carolina and all of Florida east of Apalachicola River.

56. SOUTHEASTERN INDIANA CONFERENCE shall be bounded as follows, namely: Beginning at the north end of Meridian-street in the city of Indianapolis; thence west to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio; on the south by the Ohio River; and on the west by the Indiana Conference.

57. SOUTHERN ILLINOIS CONFERENCE shall include that part of the State of Illinois south of the following line, namely: Beginning at the mouth of Illinois River; thence up said river to the northwest corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving it in the Illinois Conference; thence east through Fayette and Effingham Counties to the northeast corner of Jasper County; thence on the north line of Jasper and Crawford Counties to the Wabash River.

58. SOUTHWEST GERMAN CONFERENCE shall comprise the German work formerly connected with Illinois, Southern Illi-

nois, and Kansas Conferences, and the German District of Upper Iowa Conference.

59. ST. LOUIS CONFERENCE shall include the State of Missouri lying south of Missouri River; and the State of Arkansas.

60. TENNESSEE CONFERENCE shall include that portion of Tennessee not included in the Holston Conference.

61. TEXAS CONFERENCE shall include the State of Texas.

62. TROY CONFERENCE shall include Troy, Albany, Saratoga, Plattsburgh, and Poultney Districts; and Burlington District in Vermont.

63. UPPER IOWA CONFERENCE shall be bounded as follows, to wit: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport; thence west on the north line of Iowa Conference to the southeast corner of Story County; thence north to the State line; thence east on said line to the place of beginning.

64. VERMONT CONFERENCE shall include the State of Vermont, excepting that part within the Troy Conference.

65. VIRGINIA CONFERENCE shall include all the State of Virginia not embraced in the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Green Brier, and Monroe of the State of West Virginia.

66. WASHINGTON CONFERENCE (of colored members) shall include Western Maryland, the District of Columbia, and Virginia.

67. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of the State of Pennsylvania; thence along said line to the northeast corner of Ohio County, West Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuit; thence the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down said creek to the Ohio River; thence down said river to the mouth of the Big Sandy River;

on the west it shall be bounded by the State line; on the south and east by Virginia and Baltimore Conferences, to the Pennsylvania State line; thence westward along said line to the place of beginning.

68. WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference, excepting that portion north of the north line of town Forty (40) and west of Wisconsin Conference.

69. WILMINGTON CONFERENCE shall include the State of Delaware and the Eastern Shores of Maryland and Virginia.

70. WISCONSIN CONFERENCE shall be bounded on the north by the Upper Peninsula of Michigan; on the east by Lake Michigan; on the south by Illinois; and on the west by a line beginning at the southeast corner of Greene County; thence north on the range line between ranges nine (9) and ten (10) east, to the north line of town Twenty, (20,) thence west on the said line to the east line of range one (1) east, thence north on said line to the State line.

71. WYOMING CONFERENCE shall include the southern part of the State of New York not included in Central New York, East Genesee, and New York Conferences, and that part of Pennsylvania bounded on the west by East Genesee, including the territory east of the Susquehanna; and on the south it shall be bounded by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburgh; and east by the Newark and New York Conferences.

APPENDIX.

ORDERS AND RESOLUTIONS OF THE GENERAL CONFERENCE.

1. Complaints against Bishops.

Whereas, It appears that individuals sometimes forward to the General Conference complaints against the administration of the Bishops without due notice being given them; and

Whereas, We consider that our Superintendents should be apprised of these proceedings beforehand in writing; therefore,

Resolved, That, in the judgment of this General Conference, it is improper for such complaints to be made without due notice being furnished to the Bishops in writing.—*Journal*, 1860, p. 231.

2. Decision of Law Questions by the Bishops.

Whereas, Under the rule which says, "A Bishop shall decide all questions of law in an Annual Conference subject to an appeal to the General Conference," a custom has grown up of evoking episcopal decisions touching the administration of the Discipline outside of the Annual Conferences; and

Whereas, The opinions of the Bishops, given in writing in the intervals of the Annual Conferences, are sometimes regarded as decisions of law, binding in the administration of Discipline; and

Whereas, These decisions and opinions are sometimes in conflict with each other, springing up from questions growing out of peculiar and ever varying circumstances; and

Whereas, It is the judgment of this Conference that the use made of the rule aforesaid was not intended by the General Conference which established it, that General Conference intending it for the

administration of the Conferences, and not of the individual Pastors; therefore,

Resolved, 1. That every administrator of the Discipline is responsible to the proper authorities for his administration of the rules of the Church, and may not plead episcopal decisions as law.

Resolved, 2. That while the counsels of our Superintendents are to be highly respected, and to be considered of great value in the administration of Discipline, their decisions are not to be regarded as having the force of *law* outside of the Annual Conferences.—*Journal*, 1860, p. 428.

Resolved, That we deem it inexpedient for a Bishop presiding in an Annual Conference to render formal decisions on questions of law presented on fictitious cases, and when the subject is not involved in the proceedings pending; nor should any such decisions be entered upon the Journals of the Conference.—*Journal*, 1868, p. 221.

3. The Rights of Transferred Preachers.

When a Preacher is transferred from one Conference to another his rights, privileges, and responsibilities in the Conference to which he is transferred shall date from the date of his transfer, unless it be especially provided otherwise by the Bishop by whom the transfer is made.

But it will not be lawful for him to vote twice on the same Constitutional Question, or be counted twice in the same year as the basis of the Election of Delegates to the General Conference, nor vote for delegates to the General Conference in any Conference where he is not counted as a part of the basis of representation.—*Appendix, Journal*, 1860, p. 364.

4. Chairman not to charge Committees.

Resolved, That it is the judgment of this General Conference that in all trials of Preachers, whether by Committee or before a Conference, and in all appeals, it is improper for the Presiding Elder or Chairman of the Committee, or other party presiding at the trial, to deliver after the pleadings a charge to the Committee explaining

the evidence and setting forth the merits of the case.—*Appendix, Journal*, 1860, p. 363.

5. The Right of a President to Adjourn a Conference.

The President of an Annual or a Quarterly Meeting Conference has the right to adjourn the Conference over which he presides when, in his judgment, all the business prescribed by the Discipline to such Conference shall have been transacted; *provided*, that, if an exception be taken by the Conference to his so adjourning it, the exception shall be entered upon the Journals of such Conference.—*Journal*, 1840, p. 121.

6. A President may Refuse to put a Motion.

When a Bishop, presiding in an Annual Conference, decides a question of law by request of the Conference, if a motion is made which would reverse the decision of the Bishop, under the plea that the Conference has the right to apply the law in the case, should the motion be put, and the Conference be allowed to set aside the law under the pretense of applying it?

Answer. No. When a question of law has been decided by a Bishop in an Annual Conference, that decision cannot be reversed or set aside except by the action of the ensuing General Conference, to which body an appeal may be taken by the Annual Conference, or by any member thereof.—*Journal*, 1860, p. 297.

If a motion is made in an Annual or Quarterly Conference which, if passed, would be a positive violation of Discipline, should the President put the motion, and allow the Discipline to be set aside, or what should he do?

Answer. He should refuse to put the motion.—*Journal*, 1860, p. 297.

The President of an Annual or a Quarterly Meeting Conference has the right to decline putting the question on a motion, resolution, or report when, in his judgment, such motion, resolution, or report does not relate to the proper business of a Conference; *provided*, that in all such cases the President, on being required by the Con-

ference to do so, shall have inserted in the Journals of the Conference his refusal to put the question on such motion, resolution, or report, with his reason for so refusing; *and provided*, that when an Annual Conference shall differ from the President on a question of law, they shall have a right to record their dissent on the Journals, provided there shall be no discussion on the subject.—*Journal*, 1840, p. 121.

7. Conferences in all Cases of Appeal to send forward the Documents, etc.

Resolved, That the Liberia Annual Conference, as well as every other Conference, is directed in all cases of the condemnation or censure of any of its members, to send forward to the General Conference the minutes and documents of the trial.—*Journal*, 1860, p. 203

8. Rights of Quarterly Conferences in a Certain Case.

Question. In case a Quarterly Conference recommend the renewal of the license of an Exhorter, is the Presiding Elder under obligation to renew the license?

Answer. He is.—*Journal*, 1860, pp. 228, 229.

9. Presiding Elder's Duty in Relation to the General Missionary Committee.

Resolved, That the Presiding Elders in the Annual Conferences be requested to furnish to the member of the General Missionary Committee appointed to represent the Mission Districts within which they labor, a written statement of the condition of the Missions within their bounds, and their pecuniary wants, prior to the annual meeting of the Committee.—*Journal*, 1860, p. 295.

10. Receiving or Expelling Members improperly. Its Influence on the Relations of Parties, etc.

If a Preacher in charge of any work receive a person into the Church contrary to the Discipline, can the Annual Conference correct the administration, and declare that the person, having been received contrary to Discipline, is therefore not a member?

Answer. No. This question was decided by the General Conference of 1852 by the adoption of the following resolution:

Resolved, That when an Annual Conference decides that a Preacher having charge has received or expelled a member contrary to the Discipline, the decision does not exclude the member so received, but restores the member so expelled. (General Conference Journal, p. 73.)—*Journal*, 1860, p. 297.

When a member is expelled from the Church, and complaint is made against the administrator to his Annual Conference for maladministration, and the Conference decide that the person was expelled contrary to Discipline, what is the relation of the member expelled from the Church? Does the act of the Annual Conference restore the character of the member, so that the charges on which he was expelled are so annulled that the Preacher may legally give him a letter before said charges are disposed of by trial or withdrawn?

Answer. The act of the Annual Conference does not restore his character, but simply his membership, and when so restored he is placed in the position which he occupied before he was tried; that is, he is an accused member, and hence the Preacher is not at liberty to give him a certificate of membership.—*Journal*, 1860, p. 298.

11. Irregularity in the Reception of a Member is not a Bar to Trial.

May a person who has not been formally received into full connection in the Church, but has for a term of years enjoyed all the privileges of a member, and is supposed by the Preacher in charge and society to be a member, plead the fact of his non-reception as a bar to proceedings in case of alleged immorality?

Answer. No.—*Journal*, 1860, p. 298.

12. The Right to take Testimony before a Committee, etc.

Testimony taken before a committee sitting in the case of an accused member of an Annual Conference is to be received as evidence on the trial of said minister before the Annual Conference.—*Journal*, 1848, p. 126.

13. A Preacher who Refuses to attend his Work.

Can a traveling Preacher, during the interval of the Annual Conference of which he is a member, be suspended for refusing to attend to the work assigned him?

Answer. It is the duty of a Presiding Elder "to take charge of all the Elders and Deacons in his district," and to "take care that every part of our Discipline be enforced." Now our Discipline provides that no Elder or Deacon "who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in cases of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us." Hence any Elder or Deacon who refuses to go to the work assigned him ("except in cases of sickness," etc.) may be suspended "in the interval of the Annual Conference;" but the "*final* determination in all such cases is with" the Conference.—*Journal*, 1860, p. 297.

14. Right to Try a Member in the Interval of the Annual Conference, etc.

An Annual Conference has a right, when charges are preferred against one of their number, and the case cannot be tried during their session for want of testimony, to refer it to the Presiding Elder who may have charge of him, under the rule for the trial of immoral ministers in the interval of an Annual Conference.—*Journal*, 1848, p. 128.

15. Amenability for Maladministration.

To whom is a Preacher amenable on a complaint of maladministration?

Answer. To the Annual Conference of which he is a member.—*Journal*, 1860, p. 301.

16. Maladministration not to Try a Member who wishes to Remove, but is under Imputation.

When a member wishes to remove his residence out of any particular charge, and there are, in the judgment of the Preacher in charge, sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall be held guilty of maladministration unless he proceed in the trial of such person.—*Journal*, 1848, p. 98.

When a member receives a certificate of membership from a Preacher having charge of a circuit or station he is responsible for his moral conduct (from the date of his certificate until he joins) to the society receiving him upon that certificate.—*Journal*, 1848, p. 126.

17. Removal of Church Membership and Certificates, etc.

No Preacher is under obligation to give a certificate of membership to any member of the Methodist Episcopal Church unless said member wishes to remove his membership to another charge in the Methodist Episcopal Church, though, as a matter of courtesy, he may give a recommendation to a member in good standing who wishes to unite with another evangelical denomination.—*Journal*, 1848, p. 59.

18. The Right of a Quarterly Conference to remand for a New Trial, etc.

When an appeal is taken by an expelled member to the Quarterly Conference, and the Conference remands the case for a new trial, what is the precise relation of the appellant? Is he an accused member, and must the Preacher proceed to try him again, or is he restored to his membership in good standing?

Answer. He is an accused member, and the Preacher should proceed to try him again unless the charges are withdrawn.—*Journal*, 1860, p. 298.

Is there in the Discipline any thing authorizing a Quarterly Meeting Conference to remand a case for a new trial?

Answer. When the Preacher in charge differs "in judgment from the majority of the society, or the select number, concerning the guilt or innocence of the accused person," and refers the case to the Quarterly Conference, that body has "authority to order a new trial." (Discipline, 1868, p. 88.) And in other cases the power to remand for what the Conference may deem sufficient cause is inherent in that body as an appellate court.—*Journal*, 1860, p. 301.

19. The Right of Appeal may be Forfeited.

When an expelled member has, by neglect or otherwise, forfeited his *right* of appeal, may a subsequent Quarterly Conference, if it desire to do so, grant him the *privilege* of an appeal?

Answer. No.—*Journal*, 1860, p. 298.

20. Probationers not a Right to bring Charges.

Question. Has a probationer in our Church the right to prefer charges against a member of our Church?

Answer. He has not.—*Journal*, 1860, p. 228.

21. New Testimony not Admissible.

In no case of an appeal can new evidence be admitted.—*Journal*, 1860, p. 137.

22. Church Records.

Resolved, That a uniform and thorough mode of keeping Church Records is of great importance, and that we advise careful attention thereto on the part of all our Preachers; and we especially commend to the attention of our people and Preachers the new Church Record published by our Book Agents as admirably adapted to promote this desirable end.—*Journal*, 1864, p. 155.

23. American Bible Society.

Resolved, 1. By the General Conference of the Methodist Episcopal Church, That the relations of our Church with the American

Bible Society have been most salutary in their operations and results, and that we gladly recognize that Society as an efficient agency for the diffusion of the Holy Scriptures throughout the world.

Resolved, 2. That we congratulate our people in view of their steady and persistent liberality toward that Society, and we commend it to their continued confidence and beneficence.—*Journal*, 1864, p. 225; also *Journal*, 1868, p. 239.

24. The Observance of a Day of Prayer.

Resolved, That we recommend our people to observe the fourth Thursday of February of each year as a day of prayer for our colleges and other institutions of learning, and, where practicable, in a public manner.

25. Form of blank for Educational Statistics.

1. Name of institution.*
2. Grade.
3. Location.
4. Name and title of president or principal.
5. When founded.
6. Number of instructors.
7. Whole number of students:
   (a.) Collegiate.
   (b.) Preparatory.
   (c.) Academic.
8. Number of graduates.
9. Number of graduates in the ministry.
10. Honorary degrees conferred:
    (a.) A.M.
    (b.) D.D.
    (c.) LL.D.
11. Value of grounds, buildings, and furniture.
12. Endowment.
13. Volumes in libraries.

* If the institution is open for both sexes affix a star after the name.

14. Value of apparatus.
15. Number of specimens in cabinet.
16. Income from tuition.
17. Income from other sources.
18. Indebtedness.
19. Patronizing Conferences.
20. Time of commencement, or anniversary exercises.

Resolved, That the Secretaries of the Annual Conferences shall send to the Book Agents at New York a copy of the reports furnished by the Presiding Elders.—*Journal*, 1864, p. 259.

26. Domestic Missionary Returns.

Resolved, That each Annual Conference be and is hereby required to furnish annually to the Corresponding Secretary of the Missionary Society at New York, a report of its doings on the subject of missions, which report shall specify the name of each district, circuit, or station within its bounds sustained in whole or in part by said Conference as a mission, together with the amount of missionary money appropriated to each respectively for that Conference year.—*Journal*, 1864, p. 227.

27. Missionary Concert of Prayer.

Resolved, That we recommend the observance of the first evening of each month on which the regular evening prayer-meeting is held, as a concert of prayer for missions, and that we recommend all our Churches to observe the "annual week of prayer for the conversion of the world."—*Journal*, 1864, p. 227.

28. Jubilee of the Missionary Society.

Whereas, The first half century of the existence of the Missionary Society of the Methodist Episcopal Church will expire with Sabbath, April 4, 1869; therefore,

Resolved, 1. By this General Conference, That the above-named day be and it is hereby set apart as a MISSIONARY JUBILEE, to be devoted in all our Churches by Pastors and congregations—

(1.) To reminiscence and devout thanksgiving in such special mode as the Pastors and their missionary committees severally may for themselves devise.

(2.) To voluntary offerings apart from, outside of, and extra to, the regular missionary contributions of the year, for the sole, direct, and express purpose of erecting a Mission House in the city of New York, as a monument and memorial of the Missionary Semi-Centennial of 1869.

Resolved, 2. That the Missionary Secretaries and Board at New York be a Committee to devise and carry into effect the necessary arrangements for the celebration of the proposed jubilee, to take place at the time above-named.—*Journal*, 1868, p. 326.

Whereas, The year 1869 will be one hundred years since Richard Boardman and Joseph Pilmoor, John Wesley's first regular missionaries, arrived in America, bringing fifty pounds with them as a token of brotherly love; and

Whereas, That was an important era in our history, as well as that of missions; and

Whereas, Their mission to the new world was honored of God, and a great blessing to the infant society; therefore,

Resolved, By this General Conference, That we recommend the celebration of the one hundredth anniversary of their arrival in America in connection with our missionary jubilee.—*Journal*, 1868, p. 359.

29. Superannuated and Local Preachers.

Resolved, That when Superannuated and Local Preachers are employed in the pastoral work, the law of limitation applies to them; and that the limitation upon the appointing power applies to the Presiding Elder as well as to the Bishop.—*Journal*, 1864, p. 233.

30. Post-Office Address of Local Preachers.

Resolved, That we recommend to the Annual Conferences that they publish in their Conference Minutes annually the names and post-office addresses of all the Local Preachers within their bounds,

designating whether the Preacher be an Elder, Deacon, or only licensed. Also that when practicable they publish in the Minutes brief obituary notices of our local brethren who have died during the year.—*Journal*, 1864, p. 256.

31. Temperance.

Resolved, 1. That this General Conference recommend each Pastor to preach specifically upon the subject, to point out the danger of social and the more public and common forms of intemperance, and to urge total abstinence from all that can intoxicate.

Resolved, 2. That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper.—*Journal*, 1864, p. 265.

Resolved, 1. When in the judgment of an Annual Conference it may be deemed best, we recommend the appointment of a Preacher who shall devote himself exclusively to this reform.

Resolved, 2. That we recommend all our ministers to preach on Temperance on the fourth Sabbath in June in each year, and to use their influence to secure a temperance celebration of the Fourth of July by the Sabbath-schools and other associations.—*Journal*, 1868, p. 337.

32. Sunday-Schools.

Resolved, That it is the duty of each Preacher in charge, aided by the other Preachers and the Sunday-School Committee, to see that our Sunday-schools be continued through the winter, as well as other seasons of the year.—*Journal*, 1864, p. 263.

Resolved, That in view of the pressing needs of our Sunday-school work in the South, and in other parts of the country, we earnestly request all the Traveling Preachers to give special attention to the collection for our Sunday-School Union, and we also commend the claims of that indispensable and useful Society to the enlarged liberality of our people.—*Journal*, 1868, p. 256.

33. Tracts.

Resolved, That it is the duty of all our Pastors to co-operate with the Tract Society by engaging their Tract Committees in giving free and extensive circulation in their several charges to our tracts, and to the Good News, and also by taking a collection for its treasury in every appointment.—*Journal*, 1868, p. 255.

34. Examination of Preachers.

Resolved, That it is the sense of this Conference that in receiving Preachers into full connection the examination of the candidates before the Conference ought to precede the action of the Conference in admitting them to full connection, and electing them to orders.—*Journal*, 1868, p. 224.

35. Questions in the General Minutes.

Resolved, That the Bishops and Editors be requested to adopt in the General Minutes the form of questions found in the Discipline, pages 38, 39.—*Journal*, 1868, p. 351.

36. Our People to take part in Public Worship.

Resolved, That our people should be urged to take part in the public worship of God, first, in singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer.—*Journal*, 1868, p. 352.

37. Rebaptism.

Resolved, That rebaptism, whether of those baptized in infancy or adult age, is entirely inconsistent with the nature and design of baptism as set forth in the New Testament.—*Journal*, 1868, p. 251.

38. Gratuitous Papers.

Resolved, That the Agents of the Book Concern are hereby authorized to furnish gratuitously to such Superannuated and Supernumerary Preachers, and the widows of such as have died in the

work, as share in the dividends of their respective Conferences, one copy of such Church paper as they may prefer.—*Journal*, 1868, p. 231.

39. Certificates of Election to the General Conference.

Resolved, That the Secretaries of the several Annual Conferences be instructed to forward to the Secretary of this General Conference a certified copy of the election of Delegates and Reserves to the next General Conference, in the order of their election, as soon after the election as practicable, so that a roll of members and reserves may be prepared for the opening of the next General Conference.—*Journal*, 1868, p. 210.

40. Expenses of Delegates to the General Conference.

Resolved, 1. That the Book Agents at New York and Cincinnati be a committee to estimate, as near as may be, the sum necessary to defray the expenses of the next General Conference, and report the same to the Board of Bishops by the time of their meeting in the fall of 1870.

Resolved, 2. That the Bishops be authorized to apportion the said amount among the several Conferences according to their best judgment of their ability to meet the same, and notify the said Conferences of the sum apportioned to them at their sessions in 1871.

Resolved, 3. That it shall be the duty of the said Conferences to make arrangements for raising the amount so apportioned, and any Conference failing to do so shall forfeit all claim for the expenses of its delegation.—*Journal*, 1868, p. 284.

41. Freedmen's Aid Society.

Resolved, 1. By the General Conference of the Methodist Episcopal Church, That we here by recognize the Freedmen's Aid Society of the Methodist Episcopal Church, and sanction its organization, and approve of its objects, and earnestly commend it to the liberal support of our people every-where, and to the co-operation of our ministers and members in the South.

Resolved, 2. That we recommend our Annual Conferences to place this Society on the list of Annual Collections, and urge our ministers to use their influence to secure to its treasury all the contributions of our people designed to promote the specific work in which it is engaged.

Resolved, 3. That the Bishops be and are hereby authorized to appoint a Traveling Preacher as the Corresponding Secretary of this Society.—*Journal*, 1868, p. 332.

42. Children's Centenary Fund.

We further recommend that efforts be made through the Sabbath-schools of the Church to augment the Children's Fund. We recommend that the second Sabbath in the month of June annually be observed as *the children's day*, and that in each Sabbath-school we attempt the collection of an average of five cents for each child enrolled. Thus easily, silently, almost unconsciously can this fund be made even more than its ardent projectors dared to hope.—*Appendix to Journal of* 1868, p. 594.

43. Journals of Annual Conferences.

1. Let the Journal be of suitable size, say ten by fifteen inches, with suitable head lines, and a margin of two inches, and containing about three hundred pages.

2. Let each page of the Journal be numbered, and properly headed with place and date of session.

3. Let the proceedings be carefully entered with great neatness, after they have been approved by the Conference.

4. Let the roll of the names of members be neatly and carefully written, with columns to note their presence or absence for the four succeeding years.

5. The Journal being ruled with a wide margin, let the marginal references be distinctly written.

6. All the statistics, both Sunday-school and general, together with the appointments, should be entered in writing in the appendix to each year. All reports should be recorded in full.

7. A full and complete index should be made to each Journal.

8. In all cases of trial before the Conference or a select number let the record be full; and where papers are referred to, let them be carefully distinguished. Let the charges and the decision be spread upon the Journal. All proceedings of trials should be entered upon record, and in case of appeal the record should be brought to the General Conference.

9. Let the proceedings of each session be promptly entered, and amid the pressure of the business of the closing sessions let great diligence be used in this respect, that all may be ready for the signature of the President.

10. It is needless to say that blots, erasures, interlineations, abbreviations, careless orthography, or hasty penmanship, can only be discreditable to a Conference when the Journal is under the revision of the Committee on Itinerancy.—*Journal*, 1868, pp. 323, 499.

44. Plan for Lay Delegation.

Whereas, The General Conference of 1860 expressed its willingness to admit lay delegates to the General Conference whenever the people should desire it; and whereas, the General Conference of 1864 concurred in that action; therefore,

Resolved, 1. That we also concur in the same, and recommend the following plan to the godly consideration of our ministers and people:

Change the Discipline, page 45, Part II, chap. i, sec, 1, so that it shall read as follows:

Question. "Who shall compose the General Conference, and what are the regulations and powers belonging to it?"

Answer 1. The General Conference shall be composed of ministerial and lay delegates. The ministerial delegates shall consist of one member for every thirty (30) members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

The lay delegates shall consist of two laymen for each Annual Conference except such Conferences as have but one ministerial delegate, which Conferences shall be entitled to one lay delegate each.

The lay delegates shall be chosen by an Electoral Conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding the General Conference.

The Electoral Conference shall be composed of one layman from each circuit or station within the bounds of the Annual Conference, and on assembling, the Electoral Conference shall organize by electing a Chairman and Secretary of their own number; such layman to be chosen by the last Quarterly Conference preceding the time of its assembling: *provided*, that no layman shall be chosen a delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the elections.

Alter answer 3 as follows, page 46:

Answer 3. At all times when the General Conference is met it shall take two thirds of the whole number of ministerial and lay delegates to form a quorum for transacting business.

The ministerial and lay delegates shall sit and deliberate together as one body, but they shall vote separately whenever such separate vote shall be demanded by one third of either order, and in such cases the concurrent vote of both orders shall be necessary to complete an action.

Resolved, 2. That during the month of June, 1869, on any day except the Sabbath, the time to be determined by the Pastor and the two laymen appointed by the Quarterly Conference as hereinafter provided, there shall be held a general election in the several places of worship of the Methodist Episcopal Church, at which all members in full connection, and not less than twenty-one years of age, shall be invited to vote by ballot: "For Lay Delegation" or "Against Lay Delegation." This election shall be held under the direction of the Preacher in charge and two laymen appointed for

the purpose by the Quarterly Conference, who shall see that due notice is given thereof for at least twenty days before the election, and who shall superintend all the details of the election. They shall report the result within ten days after the election to the Presiding Elder of the district, who shall report the same to the Bishop presiding at the ensuing Annual Conference, to be entered upon the Conference Journal.

It shall be the duty of the Bishops presiding at the several Annual Conferences, at their first sessions after the above elections, to lay before those bodies the following proposed amendments to the second Restrictive Rule, namely: In line nineteen, after the word "one," insert the word "ministerial," (page 36 of the Discipline,) and after the word "forty-five," line twenty-two, (same page,) add the words "nor more than two lay delegates for any Annual Conference;" and to report the result to the next General Conference, so that, as amended, it shall read: "They shall not allow of more than one ministerial representative for every fourteen (14) members of the Annual Conference, nor allow of a less number than one for every forty-five, (45,) nor more than two lay delegates for any Annual Conference."

Resolved, 3. That should a majority of votes cast by the people be in favor of lay delegation, and should three fourths ($\frac{3}{4}$) of all the members of the Annual Conferences present and voting thereon vote in favor of the above proposed change in the constitution of the Church, then the General Conference, meeting in 1872, by the requisite two thirds ($\frac{2}{3}$) vote can complete the change, and lay delegates previously elected may then be admitted.—*Journal*, 1868, pp. 275–277.

45. Special Sermons to be Preached by the Pastors.

1. On Education.—*Discipline*, pp. 232, 233.

2. On Sunday-Schools and Religious Instruction.—*Discipline*, p. 234.

3. On the subject of Missions.—*Discipline*, p. 237.

4. On Temperance.—*Appendix*, No. 31, page 288.

5. On Church Extension.—*Discipline*, p. 241.

46. Withdrawals.

Resolved, That when members of our Church habitually and for a long time absent themselves from the means of grace, the Quarterly Conference may inquire into the case, and if it is found that such neglect is without proper cause, it shall be lawful for that body to authorize the Preacher in charge to erase their names as withdrawn from the Church. And if any person thus deprived of membership in the Church shall complain of the action had in his case, he shall be entitled to trial and appeal.—*Journal*, 1868, p. 357.

47. Form of a Constitution for a Sunday-School Society.

ART. I. This Society shall be called the Sunday-School Society of ———, Auxiliary to the Sunday-School Union of the Methodist Episcopal Church, and connected with the Quarterly-meeting Conference of ———. It shall consist of the Officers, Teachers, the Sunday-School Committee appointed by the Quarterly Conference, and the Preacher in charge.

ART. II. The object of this Society shall be to sustain a Sunday-school at ———.

ART. III. The officers of this Society shall be a Superintendent, (Assistant Superintendent, Female Superintendent, where necessary,) Secretary, Treasurer, and Librarian, who shall be elected annually by ballot, on ———.

ART. IV. Teachers shall be nominated by the Superintendent, with the concurrence of the Pastor, on their entering the school, and elected by the Society one month subsequently.

ART. V. Regular meetings of this Society shall be held on ——— of each month, for the transaction of such business as relates to the interests of the Society and school, at which the following order shall be observed:

1. Singing and prayer; 2. Calling roll; 3. Reading minutes; 4. Unfinished business; 5. Reports from Committees; 6. Reports from Superintendent; 7. Reports from Treasurer; 8. Reports from Librarian concerning the state of the library and the number and

kind of periodicals taken by the school; 9. Reports from the Sunday-School Committee; 10. Reports from Teachers; 11. Miscellaneous.

ART. VI. At all meetings for business ——— shall constitute a quorum.

ART. VII. Special meetings of the Society may be called by the Superintendent, or by any three of the members.

ART. VIII. In case of the withdrawal of persons from the school they cease to be members of this Society; and any member of the Society habitually neglecting his or her duty, or being guilty of improper conduct, may be expelled by a vote of two thirds of the Society at any monthly or special meeting.

ART. IX. Vacancies in the offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ART. X. This Constitution shall not be altered except by two thirds of all the members present at a meeting called for that purpose.

48. Mission and Church Extension Districts.

District I. East German, East Maine, Maine, New England, New Hampshire, New York, New York East, Providence, Troy, Vermont.

Member of Mission Committee—GEO. PRATT, Rockland, Me.

Member of Church Extension Committee—R. H. ROBINSON, Ballston, N. Y.

District II. Baltimore, Delaware, Newark, New Jersey, North Carolina, Philadelphia, South Carolina, Virginia, Washington, Wilmington.

Member of Mission Committee—T. J. THOMPSON, Smyrna, Del.

Member of Church Extension Committee—J. H. C. DOSH, 308 East Baltimore-street, Baltimore, Md.

District III. Black River, Central New York, Central Pennsylvania, East Genesee, Erie, Genesee, Pittsburgh, West Virginia, Wyoming.

Member of Mission Committee—W. H. OLIN, Utica, N. Y.

Member of Church Extension Committee—J. S. McMURRAY, Altoona, Pa.

District IV. Central German, Central Ohio, Cincinnati, Detroit, Indiana, Michigan, North Indiana, North Ohio, Northwest Indiana, Ohio, Southeastern Indiana.

Member of Mission Committee—JOS. M. TRIMBLE, Columbus, Ohio.

Member of Church Extension Committee—WILLIAM GRAHAM, Lafayette, Ind.

District V. Central Illinois, Des Moines, Illinois, Iowa, Minnesota, Northwest German, Rock River, Southern Illinois, Upper Iowa, West Wisconsin, Wisconsin.

Member of Mission Committee—WILLIAM H. HUNTER, Galesburgh, Illinois.

Member of Church Extension Committee—A. B. MORRISON, Flora, Ill.

District VI. Alabama, Georgia, Holston, Kentucky, Louisiana, Mississippi, Tennessee, Texas.

Member of Mission Committee—W. C. DAILY, Cleveland, Tenn.

Member of Church Extension Committee—J. P. NEWMAN, New Orleans, La.

District VII. California, Colorado, Kansas, Missouri, Nebraska, Nevada, Oregon, Saint Louis, Southwest German.

Member of Mission Committee—T. H. HAGGERTY, Kansas City, Mo.

Member of Church Extension Committee—T. B. LEMON, Omaha, Nebraska.

49. Book Committee.

District I. JAMES PIKE, of New Hampshire Conference.

District II. G. W. WOODRUFF, of New York East Conference.

District III. C. S. VANCLEVE, of Newark Conference.

District IV. HENRY SLICER, of Baltimore Conference.

District V. I. S. BINGHAM, of Black River Conference.

District VI. JAMES ERWIN, of Central New York Conference.

District VII. G. W. MALTBY, of Erie Conference.

District VIII. J. F. KENNEDY, of North Ohio Conference.

District IX. B. F. RAWLINS, of Indiana Conference.

District X. F. A. BLADES, of Detroit Conference.
District XI. H. BANNISTER, of Wisconsin Conference.
District XII. CYRUS BROOKS, of Minnesota Conference.
District XIII. L. M. VERNON, of St. Louis Conference.
District XIV. J. H. MOORE, of Illinois Conference.
District XV. J. ROTHWEILER, of Central German Conference.

50. Board of Education.

Ministers: Edmund S. Janes, Calvin Kingsley, John W. Lindsay of East Genesee Conference, John M'Clintock of New York Conference, William L. Harris of Central Ohio Conference, and Thomas Bowman of North Indiana Conference.

Laymen: John Elliott of New York, Oliver Hoyt of Connecticut, Charles C. North of Sing Sing, New York, Hon. James Harlan of Mount Pleasant, Iowa, Harvey B. Lane of New York, and Isaac Rich of Boston.

Their respective terms of service shall be as follows:

For four years: C. Kingsley, W. L. Harris, H. B. Lane, and Isaac Rich.

For eight years: E. S. Janes, J. M'Clintock, C. C. North, and J. Harlan.

For twelve years: J. W. Lindsay, Thomas Bowman, John Elliott, and Oliver Hoyt.

COURSE OF STUDY

To be pursued by Candidates for the Ministry in the Methodist Episcopal Church.

I.

For Candidates for Admission on Trial in the Traveling Connection.

1. The candidates must be acquainted with the common branches of English education.
2. Ancient and Sacred History.
3. History of the United States and of Modern Europe.
4. Newman's Rhetoric.
5. True's Logic.
6. Discipline of the Methodist Episcopal Church.

The following historical works are recommended to the candidates as suitable to be used in the above Course, namely: Schmitz's Manual of Ancient History; Hallam's State of Europe during the Middle Ages; Russell's History of Modern Europe; and Willson's American History.

[Read—(1.) Porter's Compendium of Methodism. (2.) Watson's Life of Wesley. (3.) Trail's Literary Characteristics and Achievements of the Bible.]

The Annual Conferences are recommended to make the examination on this Preliminary Course thorough and efficient.

II.

FIRST YEAR.

1. Watson's Theological Institutes, Part I.
2. Wesley's Plain Account of Christian Perfection.

3. Ruter's Church History.
4. Kidder's Homiletics.
5. Upham's Mental Philosophy, 12mo. edition.
6. Written Sermon.

[Read—(1.) Waddington's History of the Church from the Earliest Times to the Reformation. (2.) Wesley's Sermons. (3.) Stevens's History of Methodism. (4.) Baker on the Discipline. (5.) Binney's Theological Compend.]

III.

SECOND YEAR.

1. Statement and Scripture proofs of Bible doctrine.
2. Watson's Theological Institutes, Part II.
3. Hibbard on Baptism.
4. Wayland's Moral Science.
5. Written Sermon.

[Read—(1.) Whedon on the Will. (2.) Emory's Defense of our Fathers. (3.) Powell on Apostolical Succession. (4.) Birks's Bible and Modern Thought. (5.) Stevens's History of the Methodist Episcopal Church.]

IV.

THIRD YEAR.

1. Watson's Theological Institutes. Parts III and IV.
2. Nast's Introduction.
3. Butler's Analogy.
4. Angus's Hand-Book of the Bible.
5. Written Sermon.

[Read—(1.) Hagenbach's History of Doctrines. (2.) D'Aubigné's History of the Reformation. (3.) Watson's Sermons. (4.) Fletcher's Appeal.]

V.

FOURTH YEAR.

SECTION I.

PERSONAL RELIGIOUS LIFE AND HABITS.

1. State your views of the character and source of the Christian life.

2. How may we know that we are partakers of this life?

3. What are the evidences of a divine call to the ministry?

4. State what you consider to be the main duties of the ministerial office, and the necessary qualifications for the discharge of them.

5. By what means may these qualifications be cultivated?

6. Give your views of the nature and importance of Pastoral Visitation, and state the amount of attention you give to it.

7. Inform us of your general habits of study.

8. Name all the books you have read each year since your admission on trial in the traveling ministry.

9. How much time do you devote to the study of the Scriptures, and with what method do you study them?

SECTION II.

EXAMINATION ON THE BIBLE.

1. In what sense do you consider the Bible to be the word of God, and by what arguments do you sustain your views?

2. Explain what is meant by the phrase "Canon of Scripture."

3. Distinguish between the genuineness and authenticity and credibility of a book.

4. Give a synopsis of the argument by which the genuineness of the books constituting our received Canon of the Old Testament is established.

5. Give a synopsis of the argument establishing the genuineness of the books contained in the received Canon of the New Testament.

6. In what sense do Protestants affirm and Romanists deny that

the Scriptures form a complete and infallible rule of faith and practice?

7. State when the authorized version of the Bible appeared, and how it was produced.

8. Give an epitome of the history of the Israelites from the time of the Exodus to the death of Joshua.

9. Recount the leading facts connected with the revolt of the Ten Tribes.

10. Name the great Annual Festivals of the Jews; and also state what they were designed to commemorate, and how they were observed.

11. Name the principal prophets, the periods in which they prophesied, and the particular burdens of their prophecy.

12. Give from the life of our Lord some illustrations of his regard for the Old Testament Scriptures.

13. What predictions relate to Christ, especially to the time of his coming? his character? office? death?

14. Of what periods of the life of our Lord have we historical records? and over how long a period did his ministry extend?

15. Describe the principal events and localities of his ministry.

16. State the leading facts recorded in the Acts of the Apostles.

17. What is a miracle? in what way do miracles authenticate a divine revelation?

SECTION III.

ON THE DOCTRINES OF THE BIBLE.

1. In what manner does the Bible make known the existence of God?

2. What Scripture proof is there of a Trinity of Persons in one Godhead?

3. Enumerate the attributes of God, and give Scripture proofs of each.

4. Give the scriptural doctrine of the Incarnation, and show how it is connected with the Gospel scheme.

5. Give a summary of the Scripture argument for the Divinity of Christ.

6. Give the Scripture proof of the Personality, Divinity, and Work of the Holy Spirit.

7. What was the effect of Adam's sin upon himself? upon his posterity?

8. What is the relation of the vicarious death of Christ to the forgiveness of sins.

9. State the proofs by which the resurrection of Christ is established.

10. Show the nature and value of Christ's intercession as taught in the Scriptures.

11. What are the doctrine and proof of the Witness of the Spirit?

12. State concisely the doctrine of Christian perfection as taught by Mr. Wesley, and support it by Scripture proofs.

13. Explain the difference between regeneration or the new birth, and entire sanctification.

14. State the Arminian doctrine respecting the perseverance of the saints, and show its harmony with the Scriptures.

15. State the nature, design, and obligation of Baptism; and the proofs of each.

16. State why baptism of infants should be retained in the Church.

17. What are the phrases used in Scripture to designate the Lord's Supper; what their import? what the ground of obligation on Christians to observe this sacrament?

18. State the Romish doctrine of Transubstantiation; also the Lutheran doctrine of Consubstantiation; and give an outline of the arguments by which each is disproved.

19. How do you prove that the wicked will not be annihilated?

20. State the Scripture doctrine of the resurrection of the body, and give the proofs.

SECTION IV.

CHURCH ORGANIZATION AND GOVERNMENT.

1. State the different forms of Church government.

2. State the character of the organization in Great Britain; in what respects it differs from and in what it agrees with that of the Methodist Episcopal Church in the United States.

3. What are the respective duties and powers of General, Annual, and Quarterly Conferences in the Methodist Episcopal Church?

4. What are the peculiar duties and powers vested in the following officers of the Church respectively, namely: Bishops, Presiding Elders, Elders, Deacons, Preachers in charge, Local Preachers, Stewards, Trustees of Churches, and Class Leaders? and how is the limitation of the power, and the amenability of each for its proper exercise fixed?

SECTION V.

ECCLESIASTICAL HISTORY.

1. Enumerate and describe the principal Jewish sects existing at the time of Christ.

2. Give some account of the early persecutions of the Christians.

3. Mention some circumstances in the state of the world which assisted the early progress of Christianity.

4. State the doctrines of the Gnostics; and show their evil influence upon the early Church.

5. State the chief causes which led to the separation of the Greek from the Latin Church, and the period when it took place.

6. Give an account of the religious state of the world immediately prior to the time of Luther.

7. Give an account of the Great Reformation—the causes that led to it, and the principal characters engaged in it.

8. Give an account of the Reformation in England; also of the Puritans.

9. Give an account of the origin and rise of Methodism in Great Britain, and the leading characters in the Wesleyan movement.

10. How did Methodism take its origin in this country? who were its principal founders? what were the principal characteristics of the movement?

11. What were the circumstances that led to the organization of the Methodist Episcopal Church? what were the time, place, and circumstances under which that organization was effected?

12. State the leading events in the history of the Methodist Episcopal Church since its organization.

VI.

FOR LOCAL PREACHERS WHO ARE CANDIDATES FOR DEACONS' ORDERS.

The Bible—Doctrines.

The Existence of God — The Attributes of God, namely: Unity, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness — The Trinity in Unity — The Deity of Christ — The Humanity of Christ — The Union of Deity and Humanity — Personality and Deity of the Holy Ghost — Depravity — Atonement — Repentance — Justification by Faith — Regeneration — Adoption — The Witness of the Spirit — Growth in Grace — Christian Perfection — Possibility of Final Apostasy — Immortality of the Soul — Resurrection of the Body — General Judgment — Rewards and Punishments.

The Bible—Sacraments.

The Sacrament of Baptism: Its Nature, Design, Obligation, Subjects, and Mode. The Sacrament of the Lord's Supper: Its Nature, Design, and Obligation.

[The examination on the above subjects is to be strictly biblical, requiring the candidates to give the statement of the doctrine and the Scripture proofs. To prepare for this, he should read the Bible by course, and make a memorandum of the texts upon each of these topics as he proceeds.]

Systematic Divinity.

Watson's Institutes, Part First and Second; Wesley's Plain Account of Christian Perfection; Fletcher's Appeal.

Church Government: Methodist Discipline.

Common English: English Grammar, Modern Geography.

[Read Watson's Life of Wesley, Wesley's Sermons, Emory's Defense of our Fathers, Porter's Compendium of Methodism.]

VII.

FOR LOCAL PREACHERS WHO ARE CANDIDATES FOR ELDERS' ORDERS.

Review of the previous course.

The Bible—History.

The leading events recorded in the Old and New Testaments.

Systematic Divinity: Watson's Institutes. Part III and IV.

An Essay or Sermon.

[Read Stevens's History of Methodism — Ruter's Church History — Binney's Theological Compend.]

VIII.

COURSE OF STUDY FOR GERMAN PREACHERS.

I.—FOR CANDIDATES FOR ADMISSION ON TRIAL.

The Catechism of the Church—The Doctrines and Discipline of the M. E. Church, Part I, chap. i, § 1–3; chap. ii, § 1, 2; Part II, chap. i, § 2, 3; chap. ii, § 1–10—The Life and Work of John Wesley, as published in German by the Western Book Concern, (Nast's "Wesley und seine Mitarbeiter)—The Outlines of Universal History (Die Weltgeschichte verlegt vom Calwer Verein)—The Outlines of Church History (Die Kirchengeschichte verlegt vom Calwer Verein)—Elementary Grammar of the German language: we would recommend "Meüwsen's deutsche Sprachlehre in Katechetischer Form."

II.—FOR PREACHERS ON TRIAL.

FIRST YEAR.

Wesley's Sermons. Vol. I (Ger. ed.)—Fletcher's Appeal—Nast's Introduction to the New Testament, (Ger. ed.,) chap. i, and of chap. ii, § 1–3—Stevens's History of the M. E. Church, Vol. I, (Ger. ed.)—Dr. Kurtz's Sacred History (Die Hlge. Gchte., imported from Germany)—Wurst's German Grammar, § 1–8, § 43–80, published by the Western Book Concern—English Grammar (Ahn's Practischer Lehrgang der englischen Sprache, Erster Cursus)—A Written Sermon on the Conditions of Salvation.

SECOND YEAR.

The Apostolical Creed on the basis of Dr. Lisco, published by the Western Book Concern—Hare on Justification, (German edition, published by the Western Book Concern)—Wesley's Christian Perfection—Nast's Introduction, chap. ii, § 4, and chap. iii, (German edition)—Stevens's History of the M. E. Church, Vol. II, (German edition, published by the Western Book Concern)—Sauer's Church History, from the Foundation of the Church to Charlemagne, (imported from Germany)—Bishop Baker's Guide of the Discipline —Wurst's German Grammar, § 9–42—English Grammar, (Ahn's Zweiter Cursus)—A Written Sermon on Baptism.

III.—FOR PREACHERS ADMITTED TO FULL CONNECTION.

THIRD YEAR.

Nast's Introduction, chap. iv—Dr. Luthart's Apologetical Discourses, Vol. I, (Apologetische Vorträge, imported from Germany) —Pearson on Infidelity, Part I, chap. i–iii, translated from the English—Sauer's Church History from Charlemagne to the Reformation—Weber's Universal History, condensed, Part I and II, (German edition, imported from Germany)—Dr. Warren's Logic, (German edition)—A Written Sermon on Sanctification.

FOURTH YEAR.

Dr. Warren's Introduction into Systematic Theology—Nast's Introduction to the New. Testament, chap. v–vii—Dr. Luthart's Apologetical Discourses, Vol. II—Pearson on Infidelity, Part I, chap. iv–vi—Sauer's Church History, from the Reformation to the present time—Weber's Universal History, Parts III and IV—A Written Sermon on the Lord's Supper.

IV.—FOR LOCAL PREACHERS WHO ARE CANDIDATES FOR DEACONS' ORDERS.

Binney's Theological Compend, translated by Dr. Jacoby—Wesley's Sermons, Vol. I, (German edition)—Fletcher's Appeal—Jacoby's Compendium of Methodism—Nast's Introduction to the New Testament, chap. ii, § 1–3, (German edition)—The Outlines of Universal History, (Die Weltgeschichte verlegt vom Calwer Verein)—The Outlines of Church History (published by the Calwer Verein.)

V.—FOR LOCAL DEACONS WHO ARE CANDIDATES FOR ELDERS' ORDERS.

The Apostolical Creed on the basis of Dr. Lisco—Nast's Introduction, chap. iii, and of chap. iv, § 1, 3, and 4—Stevens's History of the M. E. Church, Vol. I, II—Bishop Baker's Guide in the Administration of Discipline.

INDEX.

Accused may challenge for cause, 83, 85.
Affidavits, 88.
American Bible Society, collections for, 39; agents may be appointed for more than three years, 62.
Annual Conferences. [See Conferences.]
Appeal, right of, guaranteed, 37; of Traveling Preachers to General Conference, 90; of Local Preachers and Preachers on Trial to Annual Conferences, 84, 90; of members to Quarterly Conferences, 91.
Appeals at General Conference may be tried by a committee, 89.
Appointments of Preachers, term of, limited, 61, 62; term of, indefinite, 61, 62.
Arbitration to settle disputes, 87.
Articles of Religion, 13–22; not to be altered by General Conference, 36.

Baptism, article on, 20; mode of, 27; prerequisite of Church membership, 29; form in Discipline to be used invariably, 32; ministration of, to infants, 93–102; to those of riper years, 103–112.
Baptisms to be registered, 71; Baptized children, 30; their relation to the Church, 30; register of, to be kept, 30; to be organized into classes, 30; admitted to membership, 31; provided for in orphanage, 31.
Baxter's Reformed Pastor recommended, 54.
Benediction, Apostolic, to be used, 32.
Bible classes, Preacher's duty to form, 69.
Bible Society, 39, 62.
Bishops, [see Episcopacy,] the first in the M. E. Church, 13, 14; how constituted, 61; consecration of, in case no Bishop survive, 61; duties of, 61–63; ceasing to travel, 63; procedure in case of a vacancy in the office, 63; trial of, 80, 81; form of consecration, 159–176; support of, 251.
Books, Preachers to see societies supplied with, 68; Preachers to be diligent in spreading, 51; printing and circulating of, 242; publication of, by Traveling Preachers, 249; by Editors, Agents, or clerks, 249.
Book Agents, at New York, 242; at Cincinnati, 243.
Book Committee, 245.
Book Concern, appropriation of its produce, 37, 248, 255, 256; to pay expenses of Bishops, 251; its organization, etc., 242; Agents of, at New York, 242; at Cincinnati, 243; publications of, by whom selected, 242, 244; annual exhibit of, 242, 244; debts to the, 246, 254.
Books, Canonical, names of the, 15, 16.
Borrowing without a probability of paying forbidden, 25.

Boston, depository at, 247.
Boundaries of the Annual Conferences, 264–275.
Bribery at elections forbidden, 57.
Buffalo, depository at, 247.
Building of churches, 258, 259.
Burial of the dead, Ritual to be used, 32; form of service for, 145–157.

California Christian Advocate, 243.
Call to preach, signs of, 45.
Candidates for the ministry must be recommended by Quarterly Conferences, 58; must be examined before admission on trial, 58; must pursue four years' course of study, 63; may be admitted or rejected without wrong, 58, 65; examination of, 45; for Deacons' orders, two years' probation, 59; for Elders' orders, two years' probation as Deacon, 67.
Canonical books of the Old Testament, 15, 16.
Catechisms to be used as extensively as possible, 234.
Celibacy of the clergy rejected, 21.
Central Christian Advocate, 245.
Certificate to removing members, 72; to Local Preachers, 75.
Challenge, accused may, for cause, 83, 85.
Chaplains to reformatory, sanitary, and charitable institutions, to prisons, and in the army or navy, 62.
Chartered Fund, its organization and object, 249, 250; appropriation of its produce, 37, 255.
Chicago, depository at, 247.
Children, baptism of, 20, 30; instruction of, 30, 59, 233; reception into the Church, 30, 31; to be catechised, 69, 234; to be conversed with, 234.
Christ, article on, 14; oblation of, article on, 21; resurrection of, 15; presence of, in the Supper, 21.
Christian Advocate, 243.
Christian Apologist, etc., 245.
Church Extension, 239–241; collections for, 39, 70, 71; committee on, 42, 240.
Church Music, 33; committee on, 33, 42.
Church Property, sale of, 262; form for conveyance of, 259, 261.
Church Records, 42, 43, 44. [Appendix, No. 22, 248.]
Church, visible, article on, 18; rites and ceremonies of, article on, 21.
Churches, building of, 258, 259.
Cincinnati, Book Concern at, 243; shall pay one third the salary of Bishops, 244; and of the General Conference expenses, 244, 245.
Circuits may be united by Bishops, 63; supply for, during Conference, 73.
Class, origin and objects of, 23, 24; collections, 24, 71; weekly collections in, 255.
Class Leaders, duties of, 23, 24, 33, 34; course of study, 34; members of the Quarterly Conference, 40; appointed by the Preacher, 68; to be examined by him quarterly, 68.
Class meetings, origin and objects of, 23, 24; directions concerning, 33, 34.
Cleanliness recommended, 72.
Collections, Class, 24, 71; quarterly, 71; Church Extension, 39, 70, 71, 241; education, 232, 233; Sunday-school, 71; tract, 39, 71, 241; missionary, 39, 71, 235–239; for the support of ministers, 255, 256; for church building, 258; for delegates, 71.

Colleges, number of, 232; agents may be appointed for, 62; presidents of, 62.
Community of goods, not scriptural, 22.
Conversation, Christian, enjoined, 49.
Conference, General, 35; ratio of delegation, 35, 36; time of meeting, 35; Bishops have power to summon, with advice of Conferences, 35, 36; quorum at, 36; president of, 36; powers of, 36; restrictive rules, 36, 37; expenses of delegates to, 71.
Conferences, Annual, 37; members of, 37; times and places of, how fixed, 37, 38; by whom place of session may be changed, 38; president of, 38; order of business at, 38–40; number of, 40; records of, 40; to appoint mission committee, 235; to form a Conference missionary society, 235; may raise a fund for relief of Superannuated Preachers, etc., 256; to report to Sunday-School Union, 40; not to establish Conference papers, 249.
Conferences, Quarterly, members of, 40; president of, 40, 41; order of business, 42–44; secretary of, 41; to recommend candidates for membership in Annual Conferences, 41; to appoint Parsonage Committee, 42, 277; to appoint Committee on Missions, 42, 235, 236; to appoint a Committee on Church Extension, 42, 240; to appoint Stewards, 41, 42, 108; to appoint a Tract Committee, 42, 241; to appoint a Committee on Church Music, 33, 42; to appoint a Committee on Church Records, 42; to have supervision of Sunday-schools, 42, 233; to appoint a Committee to Estimate the Support of Traveling Preachers, 42, 252; also Estimating Committee for superannuated Preachers, widows, and children, 42, 253.
Consecration of Bishops, 159–176.
Conveyance of Church property, 261.
Corner-stone of a Church, form of laying the, 207–217.
Counsel for accused members, 88.
Course of study for Preachers prescribed by Bishops, 63.
Credentials to be given up on expulsion, and restored on amendment, 92.

Deacon, Traveling, how constituted, 67; duties of, 67; term of probation of, 59, 66; ceasing to travel, 67; ordination of, 67; ordination service, 198–206; Local Deacon, 74, 75.
Debts not to be contracted without probability of paying, 25, 79; procedure on complaint for non-payment, 87; of Traveling Preachers, 82; of Local Preachers, 85; to Book Concern, 246, 253.
Dedication of a Church, form for, 219–231.
Deed of Settlement, 249, 261.
Delegates to General Conference, expenses of, 71.
Deportment at the Conference, 51, 52.
Depositories at Boston, 246; Buffalo, 246; Chicago, 246; Pittsburgh, 246; St. Louis, 246.
Diligence enjoined, 26, 45, 56.
Disagreement in business, 87.
Disputes, settlement of, 87.
Dissension, 87.
Districts formed by Bishops, 61.
Diversions, sinful, forbidden, 25.
Domestic missionary society authorized in each Conference, 238, 239.
Domestic missions not to remain such when self-supporting, 39, 40.
Doctrines, false, procedure in case of Preacher disseminating, 83; Preacher to drive away, 193.

Dress, 25, 28, 57.
Drunkenness forbidden, 24.
Duty paramount to feeling, 25.
Early rising enjoined, 51, 57.
Editor of Quarterly Review, etc., 243; of Christian Advocate, 243; of Sunday-School Advocate, Library Books, and Tract Publications, 243; of the Sunday-School Journal, 243; of Ladies' Repository, etc., 245; of Western, Northwestern, and Central Christian Advocates, 245; of German publications, 245.
Education, 232; collection for, 233; number of Conferences to one institution, 232; support of educational institutions, 232, 233; the formation of educational societies advised, 233. [See Seminaries and Colleges.]
Effective Preachers not obtaining an allowance, 256.
Elders, Presiding. [See Presiding Elders.]
Elders, Traveling, how constituted, 66; duties of, 66; ceasing to travel, 66; form of ordination of, 177–197.
Elections, treating at, forbidden, 57.
Employing a rejected Preacher, 65.
Employment of time, 50, 51.
Episcopacy, the form of government preferred by Mr. Wesley, 13; not to be done away by General Conference, 36.
Episcopal Address to members of the Methodist Episcopal Church, 3.
Estimating Committees, 252, 253.
Evil-speaking prohibited, 25, 50, 57.
Exclusion from the Church to be announced at quarterly meetings, 29, 70.
Exhorters, how constituted, 77, 78; duties of, 77; members of Quarterly Conference, 40; license of, 48, 72, 73; may be employed to fill absence of Preachers, 73.

Failure in business of a Traveling Preacher, 83; of a Local Preacher, 85.
Faith, the condition of justification, 17; means of eating Christ's body, 20.
False Doctrine. [See Doctrine.]
Family prayer enjoined, 26, 48.
Fast, quarterly, 72.
Fasting enjoined, 26, 48, 59, 72.
Fighting forbidden, 24.
Frauds and fraudulent insolvencies, 73.
Free Will, article on, 17.
Frugality enjoined, 26.
Full connection, Preachers received into, 58, 59.
Fund for distressed Preachers, 256.

General Conference, 35–37. [See Conference.]
General Rules, 23–26, 36.
German publications, 245.
German publishing fund, agent for, 62.
Goods of Christian men not common in right or title, 22.
Good works, article on, 17; enjoined, 25.
Government of the United States, 22.
Government of the Church, 35.
Grace, means of, 26, 32.

Heretical doctrines, 83.
Holiness, deficiency of, among Preachers, 56, 57.
Holy Ghost, article on, 15; call by, to the ministry, 45.
Holy Scriptures, articles on, 15, 16.
Home Missions. [See Missions and Domestic.]

Improper tempers, words, or actions in Traveling Preachers, 82; in Local Preachers, 85.
Imprudent conduct, 86.
Infant baptism, form of administering, 93–102.
Insolvencies of members, 87, 88.
Instruction of children. [See Children.]
Intoxicating liquors as a beverage, buying, selling, using, 24.
Itinerant General Superintendency not to be done away by General Conference, 36.

Justification by faith, article on, 17.

Ladies' Repository, editor of, 245.
Law, moral, its obligation, 16, 17.
Law, questions of, to be decided by Bishops, 63; application of, left to the Conferences, 63; decided by Presiding Elders at Quarterly Conference, 65.
Leaders. [See Class Leaders.]
Leaders' and Stewards' Meeting, 68.
Liberal charity, a duty, 22.
Liquors, spirituous, their use forbidden, 24.
Local Preachers, members of Quarterly Conference, 40; how licensed, 41, 74, 75; when accused, how tried, 41, 75, 84, 85, 90; to be examined for license, 41, 75; recommended for orders by, 41; to be regularly employed, 73, 75, 76; must have names recorded, 75; where to hold Church relation, 75; to be paid when supplying circuits, 73, 253; directions concerning, 74; when eligible to orders, 76; removal of, 75; trial of, 84, 85; appeals of, 90; relief of distressed, 254; to be examined on course of study. [See Appendix.]
Located Preachers, where amenable, 75.
Location of Preachers against their consent, 74, 82, 83.
Lord's Prayer, use in public worship, 32; in the ritual, 101, 102, 111, 112, 130, 143, 156, 217.
Lord's Supper, articles on, 20; to be administered in both kinds, 20; duty of partaking of, 26, 27, 48, 59; to whom administered, 27; ritual to be used, 32; order of service, 119–133.
Love-feasts to be held, 68; tickets for, to be renewed quarterly, 68; not to last above an hour and a half, 72.

Magistrates, speaking evil of, forbidden, 25.
Marriage of ministers, article on, 21.
Marriage, directions concerning, 27, 28, 46.
Marriages to be registered, 71.
Mass, sacrifice of, unscriptural, 19, 20.
Matrimony, form of solemnization of, 135–143.
Means of grace, 26, 32–34.
Members, reception of, 29; names of, received and excluded to be read quarterly, 29, 70; to be received, tried, etc., by the Preacher, 68; numbers of, to be taken by Preacher, 72; not to remove without certificate, 72; from other orthodox Churches, 29; on trial, 29

trial of, 85–88; Appeals of, 91; Quarterly Conference may order a new trial, 88; form of receiving, 113–118.
Membership in society, conditions previously required for, 24–26.
Methodism, rise of, 3, 13, 23.
Methodist Church, reception of ministers from any branch of the, 60.
Ministers, marriage of, 21, 46; not to be ill spoken of, 25; unacceptable and inefficient, 83.
Ministering in a tongue not known, article on, 19.
Ministry, examination of candidates for the, 45.
Missionaries, how admitted to full connection, 59; not limited to three years' station, 62; when they may be ordained, 67.
Missionary Committee, to be appointed by each Annual Conference, 235; by each Quarterly Conference, 42, 235.
Missionary Secretary and assistant do., 62; conference relation of Secretary, 238.
Missionary sermon, 237, 238.
Missionary Societies to be organized in the Annual Conferences, 235; in Sunday-schools, 237, 238.
Missionary work, candidates for, 54, 58.
Missions, collections for, 39, 70, 71, 235–239; general plan for support of, 235; domestic missions, 39, 40, 238, 239.

Neglect of the means of grace, 86.
New trial, 88.
Non-payment of debts, 87.
Northern Christian Advocate, 243.
Northwestern Christian Advocate, 245.

Oaths, article on, 22.
Oblation of Christ, article on, 21.
Old Testament, article on, 16; canonical books of the, 15, 16.
Ordinances, forms of Discipline to be used invariably in the administration of, 32.
Ordination of Elders, 66, 177–197; of Deacons, 68, 198–206; of Local Preachers, 76.
Origin of the Methodist Episcopal Church, 13.
Original sin, article on, 17.
Orphans of Preachers, support of, etc., 253.

Pacific Christian Advocate, 246, 247.
Parsonages, 256–257; building and furnishing of, recommended, 256, 257; renting, 257; Committee of Quarterly Conference on, 42, 257.
Pastoral visiting, 53–57.
Periodicals, account of subscribers to, to be kept by the Preacher in charge, 72.
Pittsburgh Christian Advocate, 246, 247.
Pittsburgh, depository at, 247.
Prayer, duty of family and private, 26, 48; Lord's Prayer to be used, 32.
Prayer-meetings to be appointed by Preacher, 72; to supply lack of preaching during the sittings of Conference, 73.
Preach, call to, 45.
Preacher appointed to a mission, 62, 66, 67.
Preachers, duties of, 28, 29, 30, 34, 37, 45, 46, 47–57, 65, 66, 67–73, 232, 234, 236–238, 246.
Preacher in charge, duties of, 67–73; to children, 69, 233, 234; to education, 232; to missions, 235–238; to Church extension, 241.

Preachers, rules for their conduct, 45–47; employment of time, 50, 51; deportment at the Conference, 51, 52.
Preachers' support, estimating committee, 252; deficiencies may be presented at the Conference, 256.
Preachers to be admitted on trial, 32, 57, 58; into full connection, 81, 82; from other denominations, 60; appointments of, fixed by Bishops, 61; not to remain more than three years in one station, 61; absenting themselves from their circuits, 65; rules of conduct, 45–47; duty to God, themselves, and one another, 47; support of, 252, 255, 256; when claim ceases, 253; trial of, 81–85; may be tried at Conference by a committee, 83; unacceptable or inefficient, 83; houses for, 255–257.
Preaching, best method of, 47, 52; when to continue or desist in a place, 52, 53.
Presiding Elders, by whom chosen, stationed, and changed, 64; terms of service, 64; duties of, 64, 65; may appoint a substitute, 40, 41; support of, 251, 252; duties to missionary cause, 235, 236; to Church extension, 240; to the tract cause, 241; to Book Concern, 246.
Prisons, chaplains to. [See Chaplains.]
Probationers, numbers of, to be taken separately by preacher, 39, 71.
Public worship, directions for, 32.
Publishing Committees, and their duties, 246, 247. [See also Book Committee.]
Purgatory, article on, 18, 19.

Quarterly Conference, 40–44; two or more charges united in one, 63; to be called by the Presiding Elder, 64; has authority to license preachers, 41, 74; Local Preachers amenable to, 75; may try preachers on trial, 84; to elect Stewards, 41, 42, 78; to dismiss Stewards, 79; right of appeal to, 91; may order a new trial, 88; has supervision of Sunday-schools, 42, 233–244; to aid in support of missions, 42, 236, 237; to aid in Church extension, 42, 241; duty to tract cause, 42, 241; to elect District Stewards, 42, 251, 252; to appoint committee to estimate salaries of Preachers, 42, 252; to aid Local Preachers, 254; to appoint Committee on Parsonages, 42, 257; to arrange for building churches, 258; to elect Trustees, 41, 259, 260.
Quarterly meetings. Presiding Elder to be present at, 64; Preacher in charge to hold, in absence of Presiding Elder and of his substitute, 40, 41, 68; names of members received, dismissed, or excluded, to be reported at, 29, 69, 70.
Quarterly Review, Editor of, 243.

Reception of ministers from other Christian Churches, 60; of licentiates, 61.
Recognition of orders, certificate of, 60, 61.
Recording Steward, 41, 42.
Records, Church, 42, 43, 44. [See Appendix, No. 22, page 284.]
Representation, ratio of, to General Conference, 35, 36.
Resurrection of Christ, article on the, 15.
Rites and ceremonies of Churches, article on, 21.
Ritual, 93–231; when to be used, 32; responses to, 32.
Rulers, civil, article on, 22.
Rules for a Preacher's conduct, 45–47.
Rules, General, of the Methodist Episcopal Church, 23–26; not to be

revoked or changed by the General Conference, 36; to be read to persons on trial, 29; to be read in the congregation and society by Preacher, 72.

Sabbath, observance of, enjoined, 24, 57.
Sacraments, article on, 19; number of, 19; uses of, 19; those falsely so called, 19. [See Baptism and Lord's Supper.]
Saint Louis, depository at, 247.
Salaries of Editors and Agents, by whom fixed, 248.
Scriptures, article on, 15, 16; canon of, 15, 16; study of, 26, 48; to be read in public, 32.
Seamen, Preachers to, may be appointed more than three years, 62.
Seats in churches, 258.
Secretaries, Conference, duties of, 40.
Self-denial enjoined, 25, 26.
Seminaries, 232; Preachers appointed to, may be continued longer than three years, 62.
Sin after justification, article on, 18.
Singing, Committee on, 33, 42; directions concerning, 33.
Slavery, 27, 28.
Slaves, buying and selling of, forbidden, 24.
Smuggling forbidden, 24, 57.
Son of God, article on, 14.
Speaking in a known tongue, article on, 19.
Spirituous liquors, buying, selling, or drinking, 24; using as a beverage, 86.
Stewards, number of, 79; to be met by Preacher once a week, 24; members of Quarterly Conference, 40; nominated by Preacher, and appointed by Quarterly Conference, 78; may be dismissed or changed, 79; accounts to be examined by Preacher, 71; qualifications, appointment, and duties of, 78, 79; to be appointed annually, 78; to whom accountable, 79; number of, 79; to send annual collections to Conference, 255.
Stewards, District, 41, 42, 44, 79, 251, 252.
Stewards, Recording, 41, 42, 44, 79.
Study, courses of, Bishops to point out, 63.
Sunday-schools, interests of, under charge of Quarterly Conference, 42, 233, 234; committee on, 42, 43, 233; books of, 233; Preachers, duties of, to, 69, 233, 234; to preach on the subject of, 234; and report, 234.
Sunday-School Missionary Society, 237, 238; contributions to be separately reported, 238.
Sunday-school publications, Editors of, 243.
Sunday-school superintendents members of Quarterly Conference, 40; their appointment to be approved by Quarterly Conference, 40, 42.
Sunday-School Union, collections for, 71; Conference reports to, 40.
Superannuated Preachers to be members of the Quarterly Conference where they may reside, 74; trial of those who live without the bounds of their Conference, 82; allowance of, 74, 253.
Supererogation, works of, article on, 18.
Supernumerary Preachers, rights and duties of, 73, 74, 82.
Superintendents. [See Bishops.]
Supplies, methods of raising, 255–257.
Support of Bishops, 251; of their widows and children, 251; of Presiding Elders, 251, 252; of Ministers and Preachers, 252, 253; of Superannuated Preachers, 253.

Temperance in eating and drinking enjoined, 49.
Temporal economy of the Church, 251.
Testament, Old, article on, 16.
Time, means of securing, for pastoral duty, 55; employing time profitably when not on duty, 50, 51.
Tract Committee to be appointed, 42, 43, 241.
Tract Society, collections for, 39, 71, 241; auxiliaries to, 241.
Tracts, Preacher to encourage distribution of, 71; to collect means for purchasing, 71; printing and circulation of, 241.
Transubstantiation rejected, 20.
Treasure, of earthly, 25.
Treating at elections prohibited, 57.
Trial of a Bishop, 80, 81; of a Traveling Preacher, 81–84, 89, 90; of a Presiding Elder, 81; of a Superannuated or Supernumerary Preacher, 82; of Preacher on trial, 84; of a Local Preacher, 84, 85, 90; of members, 85–88, 91.
Trial and appeal, right of, guaranteed, 37; new, 88.
Trinity, article on the, 14.
Trustees of churches members of Quarterly Conference, 40; duties of, 259–261; mode of choosing, etc., 259, 260; responsible to Quarterly Conferences, 261; may mortgage or sell church property for payment of debts, 260; shall pay over the surplus to the Stewards, 260.
Trusteeship of General Conference, 262, 263.

Unacceptable, inefficient, or secular ministers, 83.
Union, necessity of, among ourselves, 50; means of, 50.
United Societies, General Rules of, 23–26; origin of, 23.
United States, allegiance to, article on, 22.
Uniting circuits, 63, 79.
Universities, 232.
Usury forbidden, 25.

Visiting, pastoral, 53–57, 59.

Watch-nights to be held, 68.
Wesley, J., forms the first Society, 23; sends Bishops and Preachers to America, 13, 14.
Western Christian Advocate, 245.
Widows of Bishops, Preachers, etc., allowance of, 251, 253.
Will, free, article on, 17.
Word, the, Son of God, article on, 14, 15.
Works, good, article on, 17; supererogation, article on, 18.
Worship, attendance on it enjoined, 26; public directions for, 32.

INDEX TO APPENDIX.

1. Complaints against Bishops, 277.
2. Decisions of law questions by the Bishops, 277, 278.
3. Rights of Transferred Preachers, 278.
4. Chairman not to charge Committees, 278, 279.
5. The right of a President to adjourn a Conference, 279.
6. A President may refuse to put a motion, 279, 280.
7. Conferences in all cases of appeal to send forward the documents, etc., 280.
8. Rights of Quarterly Conferences in certain cases, 280.
9. Presiding Elder's duty in relation to General Missionary Committee, 280.
10. Receiving or expelling members improperly; its influence on the relations of parties, etc., 280, 281.
11. Irregularity in the reception of a member is not a bar to trial, 281.
12. The right to take testimony before a committee, etc., 281.
13. A Preacher who refuses to attend his work, 282.
14. Right to try a member in the interval of the Annual Conference, 282.
15. Amenability for maladministration, 282.
16. Maladministration not to try a member who wishes to remove, but is under imputation, 283.
17. Removal of Church membership, and certificates, etc., 283.
18. The right of a Quarterly Conference to remand for a new trial, etc., 283.
19. The right of appeal may be forfeited, 284.
20. Probationers have not a right to bring charges, 284.
21. New testimony not admissible, 284.
22. Church Records, 284.
23. American Bible Society, 284, 285.
24. The day of prayer for colleges, 285.
25. Form of blanks for educational statistics, 285.
26. Domestic missionary returns, 286.
27. Missionary concert of prayer, 286.
28. Jubilee of the Missionary Society, 286, 287.
29. Superannuated and Local Preachers, 287.
30. Post-Office address of Local Preachers, 287, 288.
31. Temperance, 288.
32. Sunday-schools, 288.
33. Tracts, 289.
34. Examination of Preachers, 289.
35. Questions in the General Minutes, 289.
36. Our people to take part in public worship, 289.
37. Rebaptism unscriptural, 289.
38. Gratuitous papers, 289, 290.
39. Certificates of Election to the General Conference, 290.

40. Expenses of Delegates to the General Conference, 290.
41. Freedman's Aid Society, 290, 291.
42. Children's Centenary Fund, 291.
43. Journals of Annual Conferences, 291, 292.
44. A plan for Lay Delegation, 292–294.
45. Special sermons to be preached, 294.
46. Withdrawals, 295.
47. Form of a Constitution for a Sunday-School Society, 295, 296.
48. Mission and Church Extension Districts, 296, 297.
49. Book Committee, 297, 298.
50. Board of Education, 298.

COURSE OF STUDY:
1. For admission on trial, 299.
2. First year, 299, 300.
3. Second year, 300.
4. Third year, 300.
5. Fourth year, 301.
6. For Local Deacon's Orders, 305.
7. For Local Elder's Orders, 306.

COURSE OF STUDY FOR GERMAN PREACHERS:
1. For admission on trial, 306.
2. First year, 307.
3. Second year, 307.
4. Third year, 307.
5. Fourth year, 308.
6. For Local Deacon's Orders, 308.
7. For Local Elder's Orders, 308.

CIRCULAR FOR PRESIDING ELDERS.

By examining our Exhibit of November 30, 1868, you will find the amount due the Western Methodist Book Concern on notes and accounts *Two Hundred and Ninety-Four Thousand, Three Hundred and Twenty Dollars.* This amount is mostly in the hands of the ministers. Our efforts to reduce this indebtedness have proved unsuccessful.

We deeply feel the necessity of enlisting some agencies calculated to aid us more directly in this matter than those already employed.

We are not insensible to the vast amount of business necessarily thrown upon the Presiding Elder under the peculiar economy of our Church; and are conscious of the fact that, in many instances, we shall be taxing those who already feel that they are overtasked by the ordinary duties of the office when we ask them to aid us in collecting our outstanding debts. But we really see no way to reach the end so much desired other than to ask your aid.

We will send you a statement of the old indebtedness against all whom we suppose to reside in the bounds of your district, both those now traveling and those that for any cause have ceased to travel. By old indebtedness we mean amounts left unpaid at the last session of your Conference. In many instances, these will embrace recent accounts against persons now traveling in your district, who will, no doubt, on application, pay you the amount of the bill which you are hereby authorized to collect and receipt for.

In other cases, the demands will be of longer standing, and may require some little time and trouble to find the parties, and obtain the necessary information to enable either you or us to

collect or secure the amount due. In such cases, we ask your attention to the following provision of the Discipline, page 259:

"Every presiding elder, minister, and preacher shall do every thing in his power to recover all debts due the Concern for books or periodicals within the bounds of his charge. If any person, preacher or member, be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts."

While we do not suppose you to be influenced by mercenary considerations in the discharge of any duties growing out of your official position in the Church, yet we recognize the justice of rendering such remuneration as circumstances may justify; and any expenses you may incur, or any extra time you may spend in carefully looking after our interests, it will be our pleasure to reward.

We would also respectfully request you, when you can do so, to collect any funds due us on the current year's business not embraced in the items we may send you. In many instances where the preachers are not near a bank or express office, they retain the funds in their hands for want of a convenient opportunity to remit. Not merely the money for books and periodicals, but funds for the Missionary Society, Sunday School Union, Tract Cause, and other benevolent objects thus remain in the hands of the pastors; and this, while we are under the necessity of borrowing money to pay missionary drafts and for the books we donate to the Sunday schools.

Permit us, therefore, to make the following suggestions:

1. At each quarterly visit ask for any funds due the Book Concern or any of the benevolent societies it represents, and take and receipt for the same; and *be especially careful to do so in* case of supplies, as our losses are very large through this class. We wish, also, you would, in all instances, give us a recommendation of such persons as you may employ on your district, whom we can safely credit.

2. Whenever any supply, probationer, or member of the Conference is not expecting to attend Conference, please be

particular to collect all the funds he may have for any of the above-named objects: also, when any one, from any cause, expects to cease traveling.

3. When we omit the name of any one in your district, whom you know to be indebted to us, please give us his name and Post-Office address, and any information you may have which would be useful to us; also, should we send you accounts against any one not in your district, please inform us in whose district he resides; also, give us his Post-Office address, if possible.

4. In cases of old claims, where there are circumstances that clearly render it improper for us to proceed in a Disciplinary way to collect the amount, please inform us, and give us such information as you may have.

5. In remitting funds, send small amounts by draft or post-office order, and larger amounts by draft or express, as it is unsafe to remit by mail.

By coöperating with us in this matter you will greatly aid us, and conserve the interests of the Book Concern.

HITCHCOCK & WALDEN, Agents.

116.83		350.52
621	55	13.00
	24.00	
	11.90	
	12.50	20.21
		1.14
621		13.00
	15.00	15.00
	28	3
		116.00

100
65
40
50
70
50

18,75

2,52

88,75 2,4,05

3,00

35.00 12,95 13,00

1.50 32.00

5.00 2.75

18,75
2,52

3,00
83,75

235

65

35

200

50

			100.10	378.27
				41.35
	105.50	84.62	57.00	
		2.62	22.50	
		0.40		

16.25 16.25

38.15

1174

2861.

53.95	115.10	102.31	348.21
	12.13	16.00 5.71	32.80

31.95	16.60
22.00	12.13

26.80
102.31

of not included

89.42	
6.70	
10.00	
4.66	18.40
5.50	70.00
12.00	14.80
16.36	
27.00	2.50
96.12	

42.50

14.36

5.75

15.00

1.10

15.00

47 206.12

48.91 | 102.03 | [illegible] | 395.55

5.55 | 6.55 | [illegible] | 26.47

20.40 | 21.25 | | 44.75 | 9.—

4.01 | 3.00 | 2.1 | 21.[illegible] | [illegible]

13.[illegible] | 18.60 | 9.20 | 25.[illegible] | 24.—

1.55 28 | 15.40 | 1.5[illegible]
11 40 | 31.15 | 9.6[illegible]
20 00 | 1.60 | 53.60

12.50 | 12.50 | 12.5[illegible]

5.55 | 6.55 | 6.54
79.21 | 9.10

135.70

3639

16.10

5-35- 21.18

2.50 11.07

4.80

60.75-

2.00

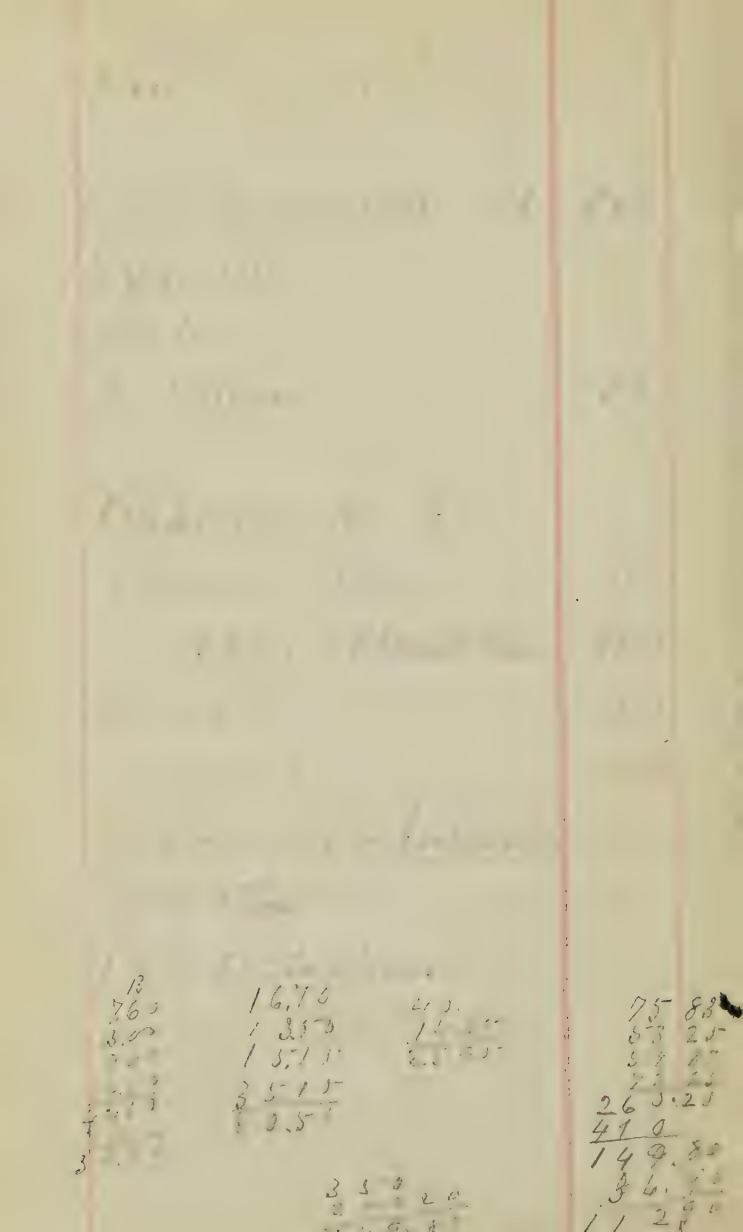
3.00 2.00

$128.85

	20.00	18.50
	60.00	5.00
	30.00	9.25

	10.60	
	16.25	16.25
	128.85	

	13.00	7,50	40.00
	19,25	11,75	20.00
	14.00		
	48,00		
	40		
	36.00		
	34,00		



			8.00	44.00	6.0
	13.50	15.15	35.15		
	9.00	13.00	7.60	30.90	30.9
		10.00	9.50	20.50	
	5.05				
	53.25				

85.80 | 66.85

27.50
27.50
29.40
28.25 | 14.75 | 8.20 | 8.35
37.00
88
15.25

14.11

14.11

124.15

20.00
2.50
24.11
13.80

Claim	600	27.60	10811
Expense	24	24.00	
Rent	72		
Sister	60	12.50	1406
		64.10	

Post		1st Yr	2 Yr	3 Yr	4 Yr
Alden	250	15.30	35.10	36.1	37.50
Eckland	130	2.30	32.76	1	39.94
Otis	50		12.50	1.0	12.50
Dillon	130	5	15.00		40.25
Prairieville	25		2.85	1	21.1
Sub Co		12.50	14.06	3.8 7.5	29.7
Snapp	40	10.00	10.00	10.00	10
		40.10	122.17	129.18	40.1

1899	22.60	12.50
2 "	98.11	14.06
"	115.18	4.00
	130.17	8.72
	366.46	38.28
	366.46	6
		32.28

Oak Alden Oak

Algiers / II Klopf 1.5.

Claim Bla	700	18.75	234.23	134.25	113.09
Expense					
Rent					
Fish at 60					21.52

Held	1st gr.	2 gr	3 gr	4 gr
		152.10	10.75	8.81

1		
2 "	210.88	
3 "	115.50	
4 "	94.34	
	420.72	
	75.00	
	495.72	

60

Ecklingin 125

21,52

Alga. a/c A Brown

Claim		22.30	56.57	56.87	47.9
Expens				31.82	
Rent					
21		3.50		3.90	
		3.90			
		7.40			
Apples		1st Qr	2nd Qr	3rd Qr	4th Qr
			22.87		12.6
Cream	75				
				15.70	1.00
			13.50	10.75	12.2
			4.42	2.25	6.4
		6.05	40.32	41.6	
	6.50	16.25	16.25	16.25	16.2
		22.30	56.57	56.87	47.9
		3.50		3.90	

5.05 = 16.21 = 22.30
40.32 = 3.21 = 56.57
40.62 = 16.25 = 56.87
21.65 = 16.25 = 47.90
115.64
33.64

Grand - 24.60

Grand = 34.20

Esthervile Col: B. C. Hammond

Train		
Express		
Mail	1.50 2.00	16.95
Dist		10.15

Departure	1st Sq.	2nd Sq.	3rd Sq.	4th
		10.15	18.45	

Spirit Sale of Wells

...hm	600-	12,5 c	Total	402.00
...pm				41.92
...ul				
...el		12,5 c		12,5 c 17.50 5.92

...part		1 St Fr	2 Fr	3 Fr	4 Fr
	12-				16.8
		8.40			
	15-	8.77			33.0
		46.38			28.0
					44.2
		Total 65.75		19.50	29.9
					136
		12,5 c		12,5 c	141.8

65.75
8.40
147.60
291.85
5.92
344.85
47.17
12.50
12.50
22.92
47.92

Salicyl

Spencer & Turner

Claim				4 5 3 2 3	
Expense		12.50			
Rent		9 4 2			
Dist.		12.50	13.32	9.42	3.40
			41.82		

Report	1 Pr	2 Pr	3 Pr	4 Pr

Velocity A. D. Austin

Grain	700			53.40		
Expense						
Rent						
D. & I.	5%	6.00	15.10	4.440	3.60	29.14

Apprd		1P	2P	3P	4P	
White Fir	200	30.38	38.88	1[illegible]	[illegible]	[illegible]
[illegible]	[illegible]		2.25	.75	4.00	8.00
Douglass	100		31.60	7.50	6.20	0.20
Bach Fir	200		64.30	17.40	6.00	7.30
Balsam	102		12.36	12.28		31.32
[illegible]		6.00	15.10	1.41	[illegible]	
			137.84	61.	2.00	31.32

Hand bill W. W. Walk

	60	-2.33		
	20		0.6	$ 407.20
			0.6	$ 32.70
	45	$ 2.25	9.45	

pp.		1	2	3	4
	20	30.41	58.2	28.8	56.40
	1	1.52	9.45	2.25	2.20
	1				
	1	1.85	1.89	8.55	16.8
		11.25 / 3.58	9.45	100.52	69.2

32.70
42.70

Statz

Brief A Harney

Claim 35 c 25 $ 30 Total

Expense

Rent $ 3 .75

Dist. 15 .15 .30 Dist-Total

App 17 27 37 47

Salt Mills 50

Hartland 100

Fertil 50

Pub. col.

Hartland

Clear Lake Jas Williams

Post 5-20-0
4 5-0
Sup. 10.0
8.66 17.9

	1R	2R	3R	4R
Clear. 2	350	35.70	126.46	40.60	55.5
	75		5.30	36.72	22.7
	25		1.52	2.6	1.0
			168		13.
			875	1875	18.7
			15.69	115.45	
			8.16		

46.19
9.38
7.58
25.12 35.07

Dakota - Jas Robinson

Chrm 600

Exp

Rent

Sal 5-5- 6.47 7.07

Off. 1F 2F 3F 4F

Dakota

$ $26.50

$113.25 6.30 15.40

Tic 75.

6.47 1.07

$44.02

10 — Springs

	5 a
	8 60
Rha Salu Hum	2 45

REV. J. W. TODD

Library No